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BIOGRAPHICAL NOTICE OF WM. M'GAVIN, Esq.

LATE OF GLASGOW, N. B.

AUTHOR OF "THE PROTESTANT," &c.

(Concluded from page 639.)

IN the summer of 1813, Mr. M'Gavin visited the Western Highlands of his native country, and with that piety and patriotism which so eminently characterized him, he entered with lively interest into their state of religious destitution, and on his return, wrote and published a little book, entitled, "A Journey in the Highlands, with Conversations and Remarks on Religious Subjects." This was eminently useful in exciting the zealous efforts of Christians of various denominations, and especially of his own, to diffuse evangelical truth amongst the scattered and secluded inhabitants of that romantic district. Mr. M'Gavin lived to see a very important change in the religious interests of that people; and no one more cordially rejoiced than himself, Congregationalist though he was, to see the neglected parishes supplied with pastors, "distinguished for ability, zeal, and success in the ministry."

Amidst the incessant care of a
VOL. XVII. N. S. NO. 120.

large mercantile concern, Mr. M'Gavin redeemed time sufficient to write several tracts, which have had a wide circulation, and are eminently adapted for usefulness. "True Riches,"—"Profit and Loss"—"The Royal Visitor"—"John and Andrew"—"Elizabeth Stewart," and "The History of Mrs. Murray and her Family," were about this period successively given to the public, and the latter has been held in deserved esteem for the valuable sentiments on familiar life, which are embodied in narratives and dialogues, so natural and sprightly, as to make it a universal favourite with young people.

In the organization and support of those religious institutions which grace the city of Glasgow, Mr. M'Gavin bore his full share of effort and contribution.

In writing to an old friend in Nova Scotia, he says—

"You will find the longer you live, that the calls for activity in your Master's work will be the more urgent; and as

time is hastening away, and old age stealing upon you, as well as upon me, (I am writing this with spectacles,) we ought to make the most of the time allotted us for the glory of God, and the good of our fellow-creatures.

"Though I cannot say I feel much heart in the work, yet I have somehow got my hands so full of public business, that I can scarcely command an evening for private study, or an hour to write to a friend. There is the Bible Society, the Missionary Society, the Auxiliary Baptist Society for supporting the Mission, and translations in India, which comprises the Christians of all denominations; the Sabbath School Society, Sunday School Union for Scotland, the Tract Society, the Hibernian Society, the Gaelic School Society, the Astronomical Society, the Lock Hospital, the Magdalene Asylum, and the police of the city. In all these I have something to say and to do, so you will not wonder that I should have little time to correspond with my distant friends. I do not speak of the two concerns of David Lamb and Co. and McGavin and Lamb, which occupy my attention for the greater part of the day, for these are my business, and they scarcely give me so much trouble as some of the others."—pp. 251, 252.

It was not enough for this devoted man to labour in private deliberations of these institutions, but he also appeared at their public meetings as a popular advocate of their respective claims.

"His manner of speaking was far from possessing any of the niceties of polished oratory, and his voice had a husky hardness about it that sometimes made him difficult to be understood. Notwithstanding all these disadvantages, he was esteemed as a powerful and popular speaker, and the fact of his being known to take a part in any of the proceedings of a meeting about to be held, was certain to draw a great many who even did not know him in private life, to be present. What probably was the most remarkable in his speeches, and was the means of making him so popular as a speaker, was the strong vein of original and manly good sense which he infused into all that he said."—pp. 263, 264.

Nor did he shrink from the more private and self-denying duty of visiting the ignorant sick poor, even in the public Infirmary. His

benevolent attentions to the inmates of that institution having been interrupted by the orders of the medical attendants, he wrote in explanation a letter, which illustrates his method, and defends the practice with much perspicuity.

"The hour was six o'clock, and I seldom, if ever, remained longer than an hour and a half. Our manner was to sit down among such of the patients as could sit round the fire, and speak to them familiarly upon the most interesting topics, together with prayer and reading the Scriptures; and when any patient who could not sit up requested it, we had a short prayer by his bed-side. I never entered the private sick rooms but twice; viz. once to see some smugglers who had been wounded by excisemen, when I gave them a serious advice against smuggling, and left them a tract which pointed out the evil and danger of that practice. The other instance was at the particular request of a young woman who was apparently dying. She was in a most happy frame of mind, which arose from her knowledge of divine truth; and I have been informed that she has received that knowledge, in a great measure, from the kind instructions of our visiting friends.

"Sometime towards the close of 1813, I was informed that our visits were prohibited by the surgeons, who accused us of filling the minds of the patients with dangerous notions, and of doing a great deal of mischief. I know for myself, and I have such confidence in the good sense and piety of my friends, that I am sure nothing was said of a mischievous tendency. But I was led to conclude, that the gospel of Jesus Christ was considered by the directors, at least by some of the surgeons, as a dangerous thing, and that the patients in the Infirmary were not to be suffered to hear of it even in the style of familiar conversation, for such a style our exercises frequently assumed.

"It is my decided conviction that nothing is so suitable for sick people as the truth contained in the Bible—that reading and speaking about the Saviour of sinners is the only effectual means of healing the wounded spirit—and that it cannot possibly be hurtful to a diseased body. But it seems the gospel is viewed by some of your surgeons as not only unnecessary, but dangerous to the sick, and it must, by all means, be excluded from the Infirmary. The mere cure of the

body is certainly a good thing, and means for effecting this deserve the support of every Christian, though no provision were made for spiritual instruction; but when the latter is systematically excluded and prohibited as dangerous, I must hesitate before I lend my support to an institution that practises such exclusions. It is an act of hostility against our Lord and Saviour. He has commanded us to tell every creature the good news of his death for the salvation of the poor, and the sick, and the dying, but your surgeons say, *No!* It shall not be told while we have power to prevent it."—pp. 238, 239.

In the spring of 1818, a circumstance occurred, which called forth the most important and useful productions of Mr. M'Gavin's pen. In the Glasgow Chronicle, there was inserted an account of an Oratorio that was performed at the Roman Catholic Chapel in that city, in which were some expressions respecting the supposed sanctity of the edifice, on which Mr. M'Gavin thought it right to animadvert in a letter to the editor of that Journal, under the signature of "A Protestant." To this a reply was inserted, signed by "Amicus Veritatis," to which he rejoined, and others answered again, until the articles expanded far beyond the limits of a newspaper, or the patience of its readers. Mr. M'Gavin, therefore, announced that the controversy would in future be carried on in a distinct weekly periodical, to be called "*The Protestant.*" The first number appeared in July, 1818, and it was continued to July, 1822. During the period of four years, the industry and tact of Mr. M'Gavin sustained the interest of this work, which not only passed through several successive editions at Glasgow, but was also regularly stereotyped and printed in Dublin. Other editions were also published in England and America. The work procured Mr. M'Gavin great commendation from protestants of every name. Dr. Burgess,

the then bishop of St. David's, corresponded with the author, and expressed to a friend his astonishment that a merchant should be able to write with an ease and plainness, which would indicate an acquaintance with literature from his youth.

One of the most eminent bishops of the Church of England, who little understood the sentiments of the author, offered to give him holy orders if he would enter into the Church; Mr. M'Gavin, however, thought that he was in orders already.

In an attempt to expose popery as it is, Mr. M'Gavin had of course to speak of living characters and passing scenes, and as the Roman Catholics were unable to put him down, by the bluster and abuse of an antagonist periodical which they published, entitled, "*The Catholic Vindicator,*" they resolved, if possible, to crush him, by an action for libel, brought by the Romish Priest in Glasgow, in which the damages were laid at £3000. The offensive article alleged, that Church ordinances had been refused to certain poor Catholics in Glasgow, until they should pay up their subscriptions towards the erection of the chapel. Evidence on the trial was produced to prove this, but "truth is a libel," and Mr. M'Gavin had a verdict returned against him, with damages of £100.

The influence of this trial was in no way mischievous to Mr. M'Gavin, for in a letter to a friend, he says,

"From my defeat I have suffered nothing in public esteem, because my statements are believed to be true by the whole city; and the citizens from the highest to the lowest have come voluntarily forward to relieve me. I would not have asked any thing of the kind; but as an honourable expression of public feeling, I did not think it my duty to discourage it. The verdict saddles me with the ex-

penses of both sides, which will amount to between £800 and £1000. The gentlemen who met here to consider of the subject, could easily have paid this among themselves, but they agreed to contribute only small sums, in order to enlarge the circle, and I hear of meetings for the purpose in different parts of the country."—pp. 353. 354.

There are two circumstances connected with this publication that deserve to be noticed; the one illustrative of the disinterestedness of its author, and the other of his aptitude for literary efforts. The large circulation of "*The Protestant*" naturally produced very considerable profits, the whole of which he devoted to charitable purposes, until the action was brought against him, when he appropriated £300 of it to pay the expenses of the law-suit, the public having generously subscribed £900 towards the same object. The other circumstance relates to the composition of this work.

He never transcribed his manuscript; every paper in the four large octavo volumes was printed from the original draft, and at the conclusion, the printer had not a sixpence to charge for alterations or corrections. As a proof of his great facility of composition, it has been mentioned, that on one occasion, about two pages of copy were required to complete a half-sheet. He told the messenger to wait, and amidst the hurry and bustle of business-hours, he composed the required quantity, which, without reading, he sent to the press.

In the summer of 1822, the commercial distress which prevailed in Scotland, caused the house of M'Gavin and Lamb to stop payment. By Mr. M'Gavin's integrity and prudence, they were, however, able to meet the full amount of their creditors' just claims, and he was happily relieved from all future concern on

such matters, by an appointment to the office of manager to the Glasgow branch of the British Linen Company Bank. This was a most respectable and a responsible situation, and the emoluments of which were quite equal to his personal and family wants.

His leisure now permitted him to renew, with great energy, his favourite employment of itinerant preaching, and he would engage twice, and sometimes three times, every Lord's day. Often would he leave Glasgow by coach or steam-boat, after bank hours, on Saturday, for some neighbouring village, and return by a similar conveyance, before the hours of business, on Monday morning. Other efforts in defence of our social system and protestant faith were shortly required of him.

In the autumn of 1823, Mr. Robert Owen, of New Lanark, began, in a series of letters in the *Glasgow Chronicle*, to develop the principles of his "*New System*" to the world.

"To these letters," said Mr. Owen, "I request the calm attention of all classes, sects, and parties. And it becomes the duty of those who shall be able to detect an error in any one of them, to come forward and expose it to the public." Such a challenge was not allowed by Mr. M'Gavin to pass unnoticed, and he therefore successfully replied to the speculations of that amiable but atheistical visionary, until he "refused to explain or defend the principles of his system any further," which, after having challenged an examination of them, was regarded by Mr. M'Gavin as a tacit admission that they were untenable, and therefore the controversy, as far as he was concerned, terminated. His letters were, however, thought to deserve to be re-

printed in a permanent form, and were published in a duodecimo volume, and have gone through two large editions.

Mr. William Cobbett's notorious History of the Reformation appeared in 1824, which gave the most lively satisfaction to the friends of the papacy. It was translated and published in Rome itself, and most diligently circulated amongst the lower classes of the United Kingdom, to persuade them, if possible, that they had been grievously injured by the Reformation. A clergyman of Dublin suggested to Mr. M'Gavin the importance of his undertaking a series of letters in reply to that unprincipled work. This he promised to perform, and regularly published letters in the Glasgow Chronicle, until he had reviewed no less than *thirty-five* important misrepresentations. These were subsequently collected and printed by the author's permission, in a series of cheap numbers, which had a most extensive sale, and formed an octavo volume, under the title of "A Brief History of the Protestant Reformation, in a series of letters addressed to Mr. Cobbett, &c." It was subsequently stereotyped, and passed through several editions. The excitement that the popish controversy awoke in the public mind in Glasgow, naturally directed the attention of its protestant population to the neglected memory of their great national reformer, John Knox, to whom no public monument had been erected. The idea of rearing in the Merchants' Park, Glasgow, a column surmounted with a statue of the Reformer, we have understood, originated with Mr. M'Gavin. Certainly he was appointed Treasurer of the Committee, who superintended the erection of that memorial, which is not

only an ornament to that city, but an interesting object to the Protestant world. Such a circumstance as this assuredly deserved from the editor of his "Memoir" some further notice than is contained in a brief and obscure sentence of three lines! And here we are compelled to say, that we have not often seen a piece of biography so defective in arrangement, and in that historical elucidation of events which is essential to a perspicuous view of the character it portrays.

In 1826, the controversy that arose in the British and Foreign Bible Society, respecting the circulation of the Apocrypha, was discussed in Scotland, with extraordinary violence. Mr. M'Gavin, together with Dr. Wardlaw, Mr. Ewing, and other gentlemen, wished for moderate councils, and he attended a meeting of the Glasgow Society, at which he delivered a speech that exposed him to the rude attacks of the late Dr. Thomson and his satellites, but to which he replied in so distinct and manly a style, that it only required a humble measure of candour to have put the question at rest; but as that frantic coterie was utterly destitute of that virtue, they continued to repeat their refuted slanders, until they, together with the public, became weary of them.

Mr. M'Gavin was engaged in 1826-27 in the republication of the Scots Worthies, to which he wrote a preface, and copious notes. Considerable liberties were taken with the biographical articles, by a gentleman who was employed to superintend that part of the work, and Mr. M'Gavin's notes are often in decided opposition to the principles of the ancient covenanters. This induced some unknown individual to address to him a series of voluminous and closely-written letters, to which he replied through

the pages of the *Christian Herald*—the organ of the Congregational body in Scotland—in successive letters addressed to a Covenanter, in which he combats, with great force, the absurdity of a state-religion, and the establishment of religion. These papers were afterwards published in a small volume, which deserves the attention of the religious public for its forcible statements and Christian temper.

Amongst the other objects of Christian effort, which engaged his time and sympathies, we must not overlook the *Theological Academy of Glasgow*. To this valuable seminary he had been appointed treasurer, and towards the beneficiaries of that institution, he always conducted himself with the fidelity of a friend, and the kindness of a brother. No superiority in knowledge, experience, or circumstances, was permitted to excite him to display his "pre-eminence;" but with candour and affection he listened to their juvenile efforts, and encouraged them to aspire to the valued distinction of being able ministers of the New Testament.

The celebrated *History of the Scottish Reformation*, by its illustrious leader, John Knox, having become very scarce, Mr. McGavin was induced, about 1829, to prepare a new edition of that work, freed from the numerous errors which in successive impressions had accumulated. To this work he appended some minor pieces of the Reformer, and enriched the whole with a memoir of the author, an historical introduction, containing a sketch of Scottish ecclesiastical history, anterior to the Reformation, and with many curious and instructive notes, which prove his intimate acquaintance with the history of the Church.

Although Mr. McGavin was still in the strength of his days, yet the time drew near, when, in the midst of his usefulness, he was to die.

On the 12th of August, 1832, he attended a special prayer-meeting at Nile-street Chapel, on account of the prevalence of the cholera, when he engaged in the midst of a crowded audience, with his accustomed propriety and excellence. He occupied his leisure in preparing two papers for a Scottish religious annual, called "*The Amethyst*;"—the one entitled "*Amalek*," and the other "*The Kenites*." Proofs of these articles had been forwarded to him from Edinburgh, and before he went to business, on the morning after they arrived, August 23, he corrected them, and with his usual care, directed them for the editor. He was in the bank-office during the forenoon, and retired to his own apartments to dinner as usual. He was cheerful and intelligent during dinner, remarking to Mrs. M'G., that all the work he had in hand was now finished, and that he did not know what to begin with next. Little did he, at that moment, imagine, that before the next day he should rest from his labours on earth, and enter on the occupation of the skies. After dinner, he was seized with alarming symptoms of apoplexy. Medical aid was unavailing, and he silently sunk into the unconsciousness of death, and before eight o'clock expired.

In concluding this lengthened notice, we shall classify a few remarks on the character of this admirable man in the relations of a merchant, an author, and a Christian.

It is most delightful to know, that while, by commercial vicissitudes, he was thrice reduced from a competency to comparative need, yet he was never permitted to com-

promise his integrity as a merchant, or to give an occasion to any one to reproach the great cause he promoted, on account of his pecuniary defalcations.

"After an intimacy of above thirty years' duration," says his partner, "it will be granted that I have had opportunity to know him well, and I never knew him to be seduced by expediency into an act of littleness or meanness. His integrity was uncompromising: nothing could make him swerve from what he conceived to be right."

If any other testimony to his mercantile excellence were needed, we could refer to the fact, that a large number of gentlemen, convened by public advertisement, assembled at the Exchange Sale Rooms, Glasgow, and resolved to erect in the Merchants' Park, a statue and public monument to his memory, to be reared a few paces below that of the great reformer, Knox, an honour which the merchants of Glasgow would not award to one of questionable integrity.

His own account of his first essays in writing will assist us in judging of his character as an author.

"I set myself for the first time to study English Grammar and Composition in an evening class taught by a worthy gentleman still alive. By his recommendation I studied with close attention Blair's Lectures on Rhetoric, and learned from them to avoid a diffuse style of writing, into which I was in danger of falling, from having read with admiration such books as Herve's Meditations. I learned the beauty of conciseness and simplicity; that in short the best style is that which expresses one's meaning clearly in the fewest words. A friend mentioned to me one day in conversation, that he never found it difficult to express in writing what he distinctly understood. This taught me at once the grand secret of lucid writing, and I never forgot it. I have often pondered a subject in my mind for days, and even weeks, that I might see it on all sides, and distinctly

understand it before I ventured to write upon it, and then the composition never gave me any trouble."—p. 17.

"His various works, says Mr. Lamb, were composed almost exclusively in the counting-house, amidst the avocations of business. Even 'the Protestant' did not form an exception. He had a closet full of books at hand, from which the Bible, the ledger, and the Koran, came successively into use. The pen inditing a number of 'the Protestant' was often suspended, to settle a bargain in cotton, or prepare despatches for a ship about to sail; and these transitions were effected without the slightest disturbance of temper."—p. 199.

His Christian character has been ably sketched by his beloved friend and pastor, the Rev. Greville Ewing, from which we make the following extract:

"Should you ask me to tell you what I conceive to have been our brother's character, I would repeat a phrase, which I have just used, and answer, at once, it was strength of mind: great power of attention, great power of memory, great power of judgment, great power of activity, great power of perseverance. But these vigorous powers were decidedly sanctified by divine grace. He was an early, zealous, discerning, affectionate, experienced Christian—devoted in life, and faithful unto death. It was on this account I said, that, without claiming for him any of the primitive gifts of miraculous inspiration, there were striking points of resemblance between him and Stephen. As far as related to gracious influence, he might be considered as 'a man full of faith and of the Holy Ghost.' As one who, giving all diligence, added to his faith fortitude, he might be said to be 'full of faith and power.' Holding the office of a deacon, he was still more distinguished as a preacher and minister of the gospel; and especially as one, with whom, when any, of whatever Synagogue, arose disputing with him, they were not able to resist the wisdom, and the spirit, by which he spake."

"More particularly, he was a distinguished example,

"1st. Of soundness in the faith. His temper and conduct were formed on the Scriptural spiritual belief of the peculiar doctrines of the gospel. He believed in the one only living and true God—Father, Son, and Holy Spirit. His joy arose from the redeeming love of God, in the Father's unpeepable gift of his only

begotten Son; in the divinity, atonement, and intercession of the Saviour; and in 'the washing of regeneration, even the renewing of the Holy Ghost, shed on us abundantly through Jesus Christ.' He believed that the guilty sinner is pardoned, and accepted as righteous, on the sole ground of the righteousness of the Saviour, freely reckoned to him, and received by faith alone. He regarded this faith as the gift of God, irrespective of any thing good, previously done, or foreseen as subsequently to be done, as a reason for distinguishing the subject of grace, while the effect of the gracious design was to be, that he might be holy, and without blame before God in love. He believed that all 'who are justified in the name of the Lord Jesus,' are 'washed, and sanctified by the Spirit of our God.' And that 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.' And that 'they that are Christ's, have crucified the flesh, with the affections and lusts.' His maxim was that of the Apostle, 'If we live in the Spirit, let us also walk in the Spirit.'—As he was sound, so he was steadfast in the faith. Parental instructions and example, domestic discipline, and a gospel ministry, had been early blessed, to form him at once to the simplicity and gravity of the Christian life. He held fast the beginning of his confidence, which he had received, not as the word of man, but as the word of the living God. At the same, he was always willing, on deliberate examination, to admit additions to his knowledge. By the test of Scripture, he was thoroughly orthodox; by that love, which is the vital essence of the gospel, and the fulfilling of the law, he was preserved from ever becoming Sectarian. To nothing was he more opposed, from nothing more abhorrent, than party-spirit. He would argue with any man, on any serious question, with frankness and earnestness; but when any one who were called brethren, descended to reviling and slander, to affect the judgment of the public, and persisted in the practice, after due expostulation, he obeyed the appropriate direction of our Saviour, 'Let them alone.'

"2dly. Of spirituality in worship. They knew but half of our brother's character, who knew it only by his writings, or his public declarations of doctrine, or even by his fervent and affectionate exhortations to duty. It was necessary to attend to his prayers, as well as his preaching. We have little aid here from his publications; for it was not

his practice to write, any more than to read his prayers. But they were far from being careless or loquacious effusions; as if he might ramble wildly, or 'use vain repetitions.' His adoration, his thanksgiving, his confessions, and his requests, were all appropriate; and there was 'an unction from the Holy One,' which manifested his having received the love of the truth that he might be saved; his being filled with the Spirit; his having the desire of his soul toward God, and toward the remembrance of his name; his knowledge of the plague of his own heart; his watchfulness unto prayer, lest he should enter into temptation; his sympathy with all who love our Lord Jesus Christ in sincerity; and his ardent desire for the promised enlargement of the Redeemer's kingdom. The influence of this unction required not the excitement of public solemnities, although he constantly availed himself of the blessed opportunity of coming together with the brethren on the first day of the week. Never were his prayers more impressive, or refreshing, than in the worship of the family, the private Christian circle, the chamber of sickness, the house of mourning, and the confidential interview of mutual friendship for consultation, comfort, or admonition, where 'two only' were present, and 'were agreed as touching any thing they should ask.' When he went to visit the afflicted, often have they gratefully testified how his soul was melted with sympathy, while poured out in supplication for them before God, and how he was so directed to plead their cause, and to suggest thoughts of submission and hope, as wonderfully to compose and comfort their minds. When Christian friends had met in company, and conversed on their respective personal and family concerns, or on the interests of the Redeemer's kingdom; a prayer from Mr. M'Gavin, in the conclusion, has often been remembered and acknowledged afterwards, as the most refreshing exercise of the happy occasion.—Concerning his prayers in the closet, we, of course, can now say nothing. But they will yet be brought to light before us all. 'Pray to thy Father which is in secret,' saith Jesus, 'and thy Father which seeth in secret, himself shall reward thee openly.'

"3dly. Of kindness and faithfulness in Christian friendship. He was remarkable for adhering to the Apostle's precept, 'Let brotherly love continue.' This steadfastness gained for him the unchanging affection and confidence of all who best knew him. No man was ever happier in a number of worthy old

friends. He was not only loved by brethren, while he was in fellowship with them, but also when, as in some cases, he saw it his duty to separate from them. I mention it to the honour of all parties, that though he ceased to be a Seceder, he never ceased to love Seceders, nor did Seceders ever cease to love him. He ceased to meet for stated worship with Mr. Ramsay and his friends; but he never ceased to be to his aged and afflicted former pastor and colleague, as a son to a father, to the end of his days; and ever after, he manifested a filial regard for the widow and fatherless family. Time would fail me to speak of him, as a benefactor to the young and the old—to widows and orphans, wherever Providence cast them in his way—to the industrious, whether in prosperity or adversity—to the oppressed, the destitute, and the sick and dying. Many present could speak of him, better than I can, as a pleasant man to deal with in business, and as a discerning, yet indulgent and generous master whether in the counting-house, or in the less conspicuous relations of domestic life.—I presume not to add what I might truly say of him as a devoted husband. His afflicted widow must not be harassed by an intrusive eulogy, which she could not but feel to be a miserable failure.

“4thly. Of boldness in principle, and decision in maintaining it, combined with humility before both God and man. If ‘false brethren unawares brought in, came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage, our brother gave place to them by subjection, no, not for an hour; that the truth of the gospel might continue with us.’ This was the reason of his unwearied testimony against Popery, Prelacy, Erastianism, and every species of ecclesiastical tyranny and corruption, whether in the world or in the Churches of Christ. He was emboldened by his sense of the evil, and by his knowledge of the divine warrant and command to expose it. But his personal disposition was that of the publican, who pleaded with God for mercy, when he went up into the temple to pray, and returned justified, because he that humbleth himself shall be exalted. Like Nathaniel, he was an Israelite indeed in whom there was no guile. Like Paul, he was ready to call himself less than the least of all saints, and to ascribe his salvation to Jesus Christ having come into the world to save sinners, of whom he was a chief. He had, even in his natural temper, much tenderness of heart, much sincere and

N. S. NO. 120.

generous benevolence. If conscious of any quickness, which I have heard him acknowledge, but never saw, it was guarded by the vigilance of Christian meekness, and by the genuine modesty of superior good sense. Those who knew him only from feeling the lash of his controversial writings, may have been tempted to think of him as an austere man. In truth, however, he was the very reverse.—The profits of the Protestant he once offered as a subscription to the Society in this city for the support of the Roman Catholic Schools. The offer was declined, because some of the Roman Catholic persuasion regarded it as an insult. I do not wonder at the misunderstanding. But had they known him as I did, and as he was known by all his familiar friends, they would have accepted of his offer, (and I would still ask them at least to think of it), as a mark of his cordial good will to a valuable institution.

“5thly. Of diligence in the improvement of precious time. He could gladly relax, and enjoy, with much relish, an hour, a day, and even a longer time, of relaxation. But there was always a reason, if not a necessity, for such intervals of ease, or rather of diversified employment. He never had a moment for idleness or trifling. He could never submit to waste either his own, or other people’s time. ‘For more than thirteen years,’ says an affectionate and grateful young friend, ‘I had occasion to see him daily, and had access to him at all times, and I never once caught him, during that period’ nor since, otherwise than usefully employed. How happy to be found, at last, with his loins girt, and his lamp burning—and himself waiting for his Lord!’ On the other hand, he always found time for present duty. It was not his custom to plead want of time, as a reason for delaying to answer a friend’s question. In whatever way engaged, he would turn his attention to the case in a moment, and give a prompt, a brief perhaps, but always a judicious, and faithful friendly opinion, rather than send an anxious inquirer away disappointed. This is the testimony of one, who had the best opportunity of any on earth to certify the fact from personal experience. She has added a still higher testimony, which shall be my last appeal, in sketching his character. ‘Six days he laboured and did all his work, but he remembered the Sabbath day, to keep it holy. This appeared from the habitual tenor of his conversation and behaviour throughout the whole of that day. He never went to the reading-room; and numerous and

4 X

important as his business letters were, he never opened, far less answered, a letter of business on that day.

"I intended to have dwelt, for a little, on his ample stores of general knowledge, his powers of conversation, his readiness to give instruction on almost every subject, with cheerful affability, and admirable precision:—also, on his versatility of talent, his capacity of attending, at the same time, with the most strenuous efficiency, to the most important affairs, sacred and secular. But I must avoid a field with which I am but partially acquainted. Others will do justice to his high character as a man of business.

"I would now say, forgive my proflixity, were I not confident of the fervent interest you take in the subject. I am sure you have followed me through every view, which I have endeavoured to give, of his exemplary character. I hope my lamentation over the dead will not be felt by any as a symptom of insensibility, or of ingratitude, either to God or man, for the living love, which, in some instances, for even longer periods, and to the utmost strength of attachment, I have been blest with, and which is still

so richly granted to an unworthy creature. You feel too, exactly as I do, to admit, for a moment, such an interpretation of any thing that has been said. I have not been speaking at all, indeed, for myself alone. I have only been attempting to give utterance to our united sensations. He was your brother, and your friend, as well as mine. It is not rivalry: it is the harmony and the confidence of brotherly love, that kindles our common grief.—And if our 'great lamentation,' heavenly Father, is excessive in thy sight, be pleased to pardon, to restrain, and to enable us, to 'let our moderation be known unto all men!'—We refuse not to be comforted concerning our brother. We are not without dismay at his sudden departure. But how thankful should we be, that we had him so long! What an ornament and blessing did the grace of God make him to others as well as to us; to the Churches of the Congregational Union in Scotland for twenty-four years; and to the people of God at large, and to religious and benevolent Institutions, both at home and abroad, for half a century!"—pp. 431—439.

DR. PORTER ON THE FAULTS OF EXTEMPORARY PRAYER.

[We close our extracts from Dr. Porter's Lectures on Public Prayer by the following article.]

VARIOUS faults in prayer, which hardly fall under any of the foregoing heads, require some notice, and I here arrange them together, that they may not seem to be overlooked.

These I preface with the general remark, that whatever faults belong to the public prayers of a minister, they are not only less likely to be known to *himself* than to *other men*, but less likely to be known to himself, than *other faults* of his own. Aside from the insensible influence of habit, on which I am to remark immediately, there is a sacredness and delicacy about this subject which repels criticism.

1. *The first fault to be mentioned,*

is an improper HABIT AS TO LENGTH, in prayer. I speak of habit, because its influence becomes specially important in an exercise where the mind is supposed to be absorbed in elevated thought, and therefore to be less capable of adjusting its movements to definite limits than in common cases. Be the reason what it may, (and I presume the above is the true reason,) the fact is beyond doubt, that *no man is conscious of his own length in prayer.* I have known very respectable ministers, who, after repeated admonition, and serious resolutions, on this point, have still exceeded, by one-third, or one-half, the time which

they prescribed to themselves. The consequence of this fact is another, that we are more likley, as a general thing, to err on the side of *length*, than on that of *brevity*. To fix on the proper limits, either for a sermon or prayer, some respect must be had to *usage* in a congregation. To fall much short of the customary length, sometimes revolts the feelings of the best people; to go much beyond this, may produce weariness and impatience. A prayer before sermon may vary from ten to twelve or fifteen minutes; but should never extend to thirty or forty, as has often been the case, in this country, and in England. Orton, in his Letters to a young Clergyman, says, that—"Many pious souls complain of it, as an impracticable thing, especially for the infirm and the aged, to keep their attention fixed for half an hour or longer; and that some ministers, whom he has known to pray full forty minutes, have spoiled rather than promoted the devotions of their own people, besides exciting in others a prejudice against extemporary prayer."—Whitefield rebuked a brother for the same fault, by saying—"You prayed me *into* a good frame, and you prayed me *out* of it."

John Newton, who daily breathed the atmosphere of heaven, said, "The chief fault of some good prayers is, that they are *too long*;—not that we should pray by the clock; but it is better the hearers should wish the prayer had been longer, than spend half the time in wishing it were over. There are doubtless seasons when the Lord favours those who pray, with a "wrestling spirit," so that they hardly know how to leave off. They who join in these prayers are seldom wearied. But it

sometimes happens, that we spin out our time to the greatest length, when we have in reality the least to say." In confirmation of this last remark, I add a similar one from the late Rev. Jeremiah Hallock, of Connecticut,—whom I used to think more like Jesus Christ than any other minister of my acquaintance. He once said to me, in a revival of religion,—“I do my errand at the throne of grace, the most directly, when I have the best spirit of prayer.”

It were little to our purpose, on such a subject, to quote the opinions of men to whom prayer is always a burden; but the judgment of *holy* men, who were ripe for heaven while on earth, may well deserve our regard.

The most general precaution against undue length, is, to remember that you are never called on any one occasion to mention all the topics of prayer. Some you must omit at one time, and some at another; while many that are mentioned, can have but a passing notice. Avoid, especially, great *particularity*, in dwelling on the cases of *individuals* and *families* who request public prayers. The prayer *after sermon* may differ in length from two to three or four minutes.

2. *Another of the faults, which I shall mention, consists in the FREQUENT RECURRENCE OF FAVOURITE WORDS AND SET FORMS OF EXPRESSION.* Names and titles of God, with epithets referring to his attributes, as *almighty, merciful, holy, glorious, &c.* are repeated in some prayers so needlessly, and so often, as to be divested, not only of solemnity, but of significance. If the word Jehovah might not be spoken by a Jew, without prostration, it is at least irreverent in us, to repeat it

in every sentence, as a careless expletive. "Though this is not," as Newton says, "taking the name of God in vain, in the usual sense of the phrase, it is a great impropriety."

Another form of the same fault consists in a constant recurrence of such phrases as, "We beseech thee,"—"We pray thee," &c.—instead of expressing the petition directly, without any prefatory clause. The great infelicity of this habit is, that it apparently aims to provide in each sentence, a resting place for the mind, while it reflects on what shall follow. The consequence is, that the speaker has an apparent and commonly a real *hesitation*, instead of that freedom and fluency, which give interest to devotion. And this difficulty is apt to be exactly proportioned to the length of these interjected clauses. If the mind of the speaker rests, while the tongue says, "We pray thee,"—the remainder of the sentence may perhaps go on without a break; but if the mind rests, very often, while the tongue repeats a long periphrastic clause, such as;—"We humbly beseech thee, most merciful God,"—both mind and tongue, probably, will make a perceptible stop, at the end of this clause. The sensation of languor is unavoidable in an assembly, if a quarter of the time is occupied in a round of words, which are felt to be no part of prayer, but only successive preparations to pray. And the usual *hesitation* of this manner, adds greatly to the difficulty.

To the same class of faults belongs the excessive use of the interjection *O*. This should always denote *emotion*, and is never proper, except when followed by a title of God, in the vocative case, or the

direct language of earnest petition. It is a great extreme to begin, as some do, nearly every sentence with this intensive particle, as; "O, we beseech thee;"—"O, we bless thee;"—"O, we are sinners." And the case is still worse, when this intensive phraseology is often made out by the help of an expletive verb, as "O, we *do* beseech thee;"—"O, we *do* bless thee."

3. Injudicious use of *pauses*, is another fault which often occurs in prayer. I have already mentioned freedom and fluency as especially desirable in this duty. There is nothing which so fatally destroys the influence upon common minds of what is spoken in public, as the appearance of *hesitation* in the speaker. They always ascribe it to a dulness of conception, or flutter of spirits, which excites their compassion, or at least diminishes their respect. In a devotional exercise, the influence is much worse than in any other kind of speaking. Whatever apology, in behalf of a very young preacher, may be made by his fellow worshippers, still, they will inevitably lose all interest in his prayer, if he proceeds in it with difficulty himself.

In some cases where there is no special mismanagement as to *pauses*, the speaker may inflict pain on his hearers, amounting in some cases to distress, by unskilfully going back, to correct some slight verbal mistake, in what he had uttered. This unavoidably fixes the attention of his fellow worshippers, on what might otherwise have passed without notice. If there is neither *impiety* nor *absurdity* in his language, though it may not have been happily chosen, to correct the mistake, is generally worse than to let it alone.

The *same* pauses are required in prayer, as in any other kind of grave delivery; and for the same reasons,—to distinguish the sense, and to give opportunity for taking breath. But when pauses are made between words, too closely connected to admit of any pause, it occasions an appearance of embarrassment, which the hearers certainly observe in prayer, and certainly observe with pain. For example, men who know nothing of grammar, instinctively feel that an adjective signifies nothing, without a substantive. When a speaker utters an adjective, his mind is supposed already to have conceived the substantive to which it belongs. If he makes a pause, then, between the adjective and the substantive, it implies, that he had begun to utter a thought not finished in his own mind.

The case is the same with other grammatical correlates, standing in immediate connexion, as the auxiliary and its principal verb, the preposition and the noun it governs, the active verb and its objective. Suppose a preacher, then, to utter this sentence in prayer with these pauses;—"We entreat thee in thy great mercy to grant us grace, that we may turn from our manifold transgressions and live." *All* these unnatural pauses no one would be likely to make in *one* sentence. But one or other of them would probably be adopted by him, who had acquired the unfortunate and needless habit, which I am condemning.

Perhaps I ought to mention another thing, which occurs in the language of prayer, and on account of which, I have often observed young preachers to proceed with difficulty. I refer to the too abundant use of sentences, in which the

relative with its adjuncts, constitutes a member, or perhaps a series of members. Hence it happens very frequently, that while the speaker's mind conceives exactly the thought to be expressed in the *beginning* of such a complex sentence, he is thrown into embarrassment, in making out its subsequent parts. For example; it would be a simple petition, easily uttered in prayer, to say,—"*Help us to regard, with the deepest reverence, the solemn admonitions of thy word.*" But if the speaker has acquired the habit of phraseology just alluded to, his form of expression would perhaps be,—"*Help us to regard, with that reverence which — those solemn admonitions of thy word, which —.*" The blanks are left after the relatives, to suggest the difficulty intended in my remarks. These might each be filled with forms of expression very different, and yet perfectly proper. Which of these forms shall be adopted, must cost the mind a momentary effort to determine; and this is the precise point at which *hesitation* is very liable to occur.

In regard to fluency of utterance, I may add, that it is out of question, when a prayer consists of *detached sentences*, in which there is no current of thought or feeling. These generally begin with some auxiliary verb, as *may* or *let*, or some set phrase; while each sentence is independent of every other, and all follow successively, with a *uniform cadence*. Whereas, if the speaker introduces successively, some *topic* or *train of thought*, to which different sentences refer, through a paragraph; and these sentences begin with words that have meaning,—perhaps with a principal verb, as, "*show us,—teach us,—guide us,—sanctify us,*"

&c.—the monotonous, heavy manner is avoided.

4. Another fault, is *too great familiarity*, in addresses to God. Some acquire the habit, as Newton says, "of talking to the Lord,"—in much the same careless manner, as to language and voice, as though they were addressing a fellow worm. "A man in pleading for his life before an earthly king, would speak with seriousness and reverence;—much more is this proper in speaking to the King of Kings." Zealous and fanatical men have acquired an unseemly boldness, in this respect, from some things in a kind of sacred, pastoral poetry; and in such poetico-prose writings as Mrs. Rowe's *Devout Exercises*;—and in the example of some eccentric preachers, such as Whitefield. It is not uncommon to hear from those whose devout feelings are unquestionable, such expressions as these; "Dearest Jesus, come and sit down with us, at the table which thou hast spread;"—"Come and make one with us." "The Apostles," says a sensible writer, "will not be thought cold or lukewarm, in love to their Divine Master. Yet they never prefixed to his name *fondling epithets*." They were too sensible of the infinite distance between him and themselves, to venture on such irreverence. They spoke to him, and of him, in terms not of equal familiarity, but of respectful and awful veneration. Let those who are accustomed to use such phrases as, "Dear God," and "Dear Jesus," study the example of the Apostles.

5. I have already glanced at the *language of censure*, and of *compliment*, as being improper in prayer. On the latter point, a few additional remarks are required. I suppose there can be no doubt, that on the

simple principles of the gospel, *flattery* is wrong, in all cases. Suppose then, as pastor of a congregation, you make the closing prayer on the sabbath, after a brother in the ministry has kindly preached for you through the day. You allude to his sermons in terms, such as worldly politeness employs on common subjects, that is, in terms of direct *compliment*. In thus cancelling an obligation to a fellow worm, do you not offend against the sanctity of the place and the occasion, and the dignity (so to speak) of devotion? I have no doubt, that intelligent and conscientious people often feel on this point, a degree of impropriety, in the habits of ministers; and the same habits are sometimes carried to a greater extreme, in more private devotions, such as acknowledging the hospitalities of families.

6. The practice of some excellent ministers, to introduce into public prayer, a *direct reference to their individual infirmities and sins*, I consider as improper. My first reason is, that this is turning aside from the common ground, in which the devotions of an assembly can unite. To acknowledge the insufficiency of all *means* in themselves, and the weakness and unworthiness of human instruments, is proper. To implore divine assistance in the dispensation of the word, and the divine blessing to give it efficacy, is of course proper. The whole *assembly can unite*, in such expressions of Christian feeling. But if the preacher goes into confessions of his *own individual weaknesses and sins*, can the assembly join in his confessions?—or shall they *suspend* their devotions in the mean time?

There is a second difficulty on this point. The decorum belong-

ing to the pulpit, makes it less proper for the preacher, than for any other public speaker, to bring *himself* into view in any prominent manner. Hence, as I have before remarked, personal apologies, which might be proper perhaps in a secular oration, could not be tolerated in a sermon. For obvious reasons, every thing of this sort is still less tolerable in prayer. But, if I mistake not, the preacher's confessions to God of his own infirmities and defects, often have the aspect of an *apology to the audience*. For myself, I must say, that the most marked cases of this sort which I have witnessed, have made an instinctive impression on my mind, even from childhood, of something like *ostentatious humility*.

I have left myself room in the close of these Lectures, for only a few hints of advice, as to *occasional prayers*. The most general one is, *shun yourself, at all events, things which you have marked as prominent faults in the prayers of your brethren*. For example, why should the whole body of ministers, from year to year, speak with impatience of the customary *length in ordination prayers*, and yet each one in turn, be both complainer and transgressor? Consistency requires, that he should excuse his *brother*, for praying fifteen or twenty minutes, instead of five, at the opening or close of an ordination, or else should forbear to do so *himself*.

Another and more particular advice is, take care to make *your occasional prayers appropriate*. I have more than once heard a minister pray at a *funeral*, with all manner of prayer and supplication, but with no other reference to the occasion, than might be expected in a common prayer on the sabbath, when the notice of a

death had been requested. Instead of this miscellaneous, unseasonable mention of every thing, remember at a funeral, that you are limited to *one* subject. With that your prayer should *begin and end*. I say the same thing respecting prayer at a marriage, an ordination, a baptism, at the communion table, and in the chamber of sickness. On every such occasion, your petitions should have respect to *one* leading subject.

As to praying with the *sick*, you will find it sometimes a delightful, but oftener a very trying duty;—calling always for the exercise of kindness and wisdom,—and occasionally of a resolute pastoral fidelity. The points to which I refer, vary so much with the age, intelligence, rank in life, religious character, degree and kind of sickness, with its probable termination,—the bodily and mental state of the sufferer, &c.—that I cannot pretend to give advice, adapted to circumstances so diversified; circumstances, indeed, in which nothing but your own experience and judgment can be an adequate guide. When you are called to pray with a sick person, who has been both ignorant and careless concerning religion, and whose apprehensions are now awakened by present danger, let your language be so chosen as not to give a mistaken impression. Considering how liable those of whom I speak are, “to catch at every shadow of hope,”—the wisest ministers have avoided using the common appellations, “*Thy servant,—thy handmaid,*” lest the individuals concerned should ignorantly draw from it a favourable opinion of their state.

In the *family* prayers of ministers, the most common faults that I have observed, are,—too much

length, especially at evening; too little variety of matter and expression; or, which amounts to the same thing, too little adaptation to the state of a family. When you are called to perform this service,

especially when abroad, for various reasons, the *youthful part of the family*, as children and servants, should not fail to be mentioned in these seasons of devotion.

ESSAYS ON NONCONFORMITY.

No. IX.

(Conclusion of the Series.)

HAVING touched on the advantages which result from what we deem a scriptural rule of procedure in ecclesiastical matters, it is proper that we should meet the question, whether certain evils may not attach to our system of so formidable a nature as to outweigh all those benefits.

I. It may be asked, whether many people of bad character do not belong to our Societies?

In reply to which, it must be premised, that we are accountable only for those who are actually members of our Churches, and not for those who merely frequent our places of worship, which, like the parish churches, are open to people "of every sort." It may here be noted, however, by the way, that the regular attendants at our chapels, even exclusive of our church members, will not suffer in comparison with any body of people in the land, our opponents themselves being judges. Of the thousands of unhappy men who fill our gaols, not one in a hundred is a dissenter. Our chapels contain very few of the worst, and very many of the best members of the community; men who contribute their full quota of assistance in promotion of all benevo-

lent undertakings, whether our own countrymen or foreigners be the objects of the charity, and whether the spiritual or the temporal interests of mankind be more immediately in view.

It must also be premised, that we are not answerable for persons who have been excluded from our societies. The exclusion of an individual for immoral conduct is honourable rather than disgraceful to the society which so acts; for, since the exception illustrates the rule, such an act of discipline proves that good character is considered to be an essential qualification for membership.

But the inquiry may be made, whether people of bad character do not, in many instances, continue for a long time in communion with us?

The answer is, that among us, as among all bodies of Christians of whom we have either read or heard, instances of conduct which are by no means honourable to the Christian profession too often occur; but of these improprieties of conduct, some, although they call for private censure, require not the exercise of ecclesiastical discipline, while others, from their intangible nature, cannot, notwith-

standing their notoriety, be made the subjects of such discipline. When any of our members are chargeable with faults which are at once susceptible of proof, and inconsistent with genuine piety, such persons are dealt with accordingly. If any of our churches neglect so to act, they are guilty of a dereliction of acknowledged duty. Our principles require us to "put away" from our societies every "wicked person." But we do not consider it to be our duty to go from house to house in search of materials for church discipline, nor do we think proper to listen to every idle tale. We have lived long enough to know, that not one half of the calumnious reports which are generally current, have any better origin than either personal or party prejudice; and that of the tales which are not utterly false, not more than half the evil reported is usually found to be matter of fact. Our rule of action agrees with English law, according to which every man is presumed to be innocent till he is proved to be guilty.

But it is alleged against us, that allowing that we have among us a fair proportion of good people, our system, from its requiring separation from the world, and a distinct profession of religion, is apt to engender a spirit of pharisaic pride.

To this we reply, that if the Scriptures require, as we conceive they do, such separation and profession, it is not so much our system as Christianity itself, which must be deemed accountable for the unavoidable consequences of such a course of action.

But before any system, divine or human, be deemed censurable for ill effects which are supposed to result from it, it must be ascertained that the evils in question are the natural result of the system,

and not attributable to the perverseness of individuals.

Considering the weakness and corruption of human nature, it is but too probable, that some of us are infected with the spirit of "certain who trusted in themselves that they were righteous, and despised others;" but without stopping to ask whether the objectors may be altogether qualified to "cast the first stone," it may, without fear of contradiction, be affirmed, that whatever portion of the pharisaic temper prevails among us, it is on ourselves, and not on our principles, that the blame must fall; for those principles tell us, that a mere profession of religion, unconnected with sincere piety, is worse than useless; and that if our profession and character correspond, it is "by the grace of God" that we are what we are. Our consciences, moreover, tell us, that our deficiencies are so many and so great, that the temper of "the Publican" rather than that of "the Pharisees" becomes us.

The opinion that our system produces an endless and distracting variety of creeds has been already refuted, and it has been proved, that, on the contrary, there prevails among us far more uniformity of sentiment than exists in the Established Church.

We now proceed to the investigation of an evil which some of our opponents consider to be peculiarly characteristic of us, the prevalence of contentions and cabals.

That such things do occur among us, must with sorrow be admitted, but even on this head, justice is not done to us.

First, it should be remembered that these evils are not peculiar to us. When we take into account the noise and confusion often

attendant on Vestry Meetings (which are in the Established Church what "Church-meetings" are with us;) the ill will which is excited by the settlement and continuance of a minister in a parish against the wishes of the people; the contentions which often occur between minister and people on the subject of tithes, and the strife to which Church-rates give rise, we shall find cause to believe, that the balance, as to the quantity of contention, is on their side rather than on ours.

Next, it should be observed, that some of the worst cases of strife among separatists have sprung from neglect of the principles of the Congregational system. A prominent feature of that system is, that the choice of the minister rests with the people. If the minority, therefore, imagine, that their brethren have made an unsuitable choice, their remedy is quiet withdrawal from the place. An instance of this lately occurred in a city in the West of England. A majority of about two-thirds of the church made choice of a certain minister to fill the place of their deceased pastor; whereupon the minority, who disapproved of that choice, without noise or clamour, withdrew, and proceeded to build a chapel for themselves; the probable effect of which will be, the existence of two large congregations instead of one, in a city which is not yet adequately supplied with the means of religious instruction. This is a fair example of the working of our system in the extreme case of a divided society.

The whole nation has lately surrounded with the noise of the contentions which have occurred in a large and well-known chapel in London; and many persons, in their simplicity, are disposed to view these unhappy scenes as il-

lustrative of the principles of Dissenters, whereas the fact is precisely the reverse. If, indeed, there be Dissenters who are of opinion, that the trustees of a building are the persons with whom the choice of a minister ought to be vested, we must leave such Dissenters to plead their own cause; the cause which we plead is not theirs. The contest which has occurred at the chapel in question, has most obviously arisen from the denial to the people of the great right of choosing their own minister. It is not for us to determine whether that right was purposely denied to the people by the illustrious founder of the chapel, or whether it be unnecessarily and unjustly withheld from them by the present managers; it is enough for us to know that it is withheld, and that this has been the cause of the sad proceedings which have taken place. The case, therefore, deplorable as it is, can never, with any show of justice, be cited as a proof of the evil tendency of congregational principles. Had these principles been recognized, the former minister of the place had been still prosecuting his work in peace.

We go on to observe, that the number of such occurrences is by no means so great as many persons imagine.

A tumult of any kind makes itself heard far and wide, while a thousand peaceful scenes and events remain unnoticed. Not few are the Christian societies in which, for many years, and even for successive generations, order and harmony have prevailed. Notwithstanding all that may be truly said respecting contentions, it is certain, that the number of quiet churches very greatly exceeds that of the disorderly. In London, and the large towns es-

pecially, where a desirable proportion of men of cultivated mind hold office in the churches, and where, consequently, the working of the principles of dissent is most fairly seen, discord and strife rarely occur.

The last-mentioned fact suggests another general observation, to which we have already had occasion to advert, namely, that these evils, when they do exist among us, are attributable, not to the system, but to persons.

There is an important distinction, in this respect, between the evils which grow out of a State-religion, and those which exist among us. The former are what we may naturally expect in the ordinary course of events; they are fruit agreeable in nature to the seed sown. What, for example, can be more natural than that when "livings" are marketable commodities, the clergy should be distinguished by a secular rather than by a sacred character? On the contrary, the evils which exist among those who adopt a scriptural order of Church-government, are merely incidental, arising not from any essential defect in the system, but from the imperfect character of the people; which evils, after all, are small in comparison with the advantages which the system is adapted to yield. On this point a close analogy is observable between civil and religious things. Despotism in civil government is not an object of veneration to Englishmen, because it might for a time secure for us a remarkable degree of order and quiet, nor is the representative system of government rendered distasteful to us by the comparatively trifling annoyances which elections occasion. The best machinery worked by imperfect men may be the innocent occasion of evil.

Another evil which is supposed to be inherent in our system is, that our ministers are too much dependent on the people, and in danger, therefore, of being deficient in faithfulness.

The objection is plausible, but a slight knowledge of the history and present state of the endowed Church will convince us, that whatever good may be supposed to accrue from ministers being independent of their hearers, is counterbalanced a hundred times by the unfitness of the ministers who by this means enter and continue in office. If then it were granted, that independence of the people is desirable, the evils, which in the National Church, at least, grow out of that independence, would be far too exorbitant a price to pay for it. But let us look into the matter somewhat more closely.

The objection now under consideration includes two assertions, namely, that Dissenting Ministers are dependent on their people, and that such dependence prevents their being faithful expositors of God's word, neither of which assertions is generally true.

Let it be noted, with regard to the former of these assertions, that to be chosen by the people and to be dependent on them, are not the same thing. Most ministers of the Establishment, indeed, are neither chosen by the people nor dependent on them. Among Nonconformists, ministers are chosen by the people, but it does not necessarily follow that they are dependent on them. Some ministers are possessed of private property: others are conscious, that if they chose to abandon the ministry, they could acquire, in some department of literature or of tuition, a larger income than they now

receive. Others, if they pleased, could obtain more lucrative situations as ministers than they now occupy. Many of them could enter the Established Church, if they pleased, as about one in a thousand, every year does. The number of Dissenting Ministers of good character and of competent talent, to whom none of these observations apply, is very small, so that while it is acknowledged, that the income of most Dissenting Ministers is either in whole or in part received from their people, very few of them are actually dependent for support on the congregations with which, at any given time, they are respectively connected.

With regard to the other assertions of the objectors, it may be safely affirmed to be matter of fact, that whatever be the degree of dependence which may attach to the condition of our ministers, they are not, as a body, chargeable with want of faithfulness. The system which vests the choice of the minister in the people, affords the best possible guarantee for his piety, and a good man is of course a faithful man. The history of the Church proves this. What temptation to unfaithfulness can equal the danger of martyrdom? and yet, in all ages of persecution, good men have stood the trial. Let it be admitted, that a man's being wholly dependent on his hearers (of which condition we contend that the cases are but few), does expose him to temptation, and let it be further supposed, that here and there a man yields to the temptation; we are confident that Dissenting Ministers, taken collectively, even including such as are poor, are in the habit, as their hearers can testify, of speaking the whole truth, "whether men will hear, or whether they will

forbear." A body of men, of more thoroughly independent character and conduct, it would be difficult to find.

We have now completed our proposed sketch of the constitution of the Christian Church. After looking into the Word of God, in order to see of what form and order a church should be, we examined, successively, the church "by law established," and the Congregational church, these being the two systems of ecclesiastical polity with which in England we are most concerned. We have considered the respective advantages and inconveniences of each system, as well as its apparent agreement or disagreement with the only infallible rule of faith and practice. We have endeavoured to avoid all scurrilous and abusive language, as well as all exaggeration, both of the faults of others and of the good which belongs to our own party. The result has been a deepened conviction, that the ecclesiastical system, which is established by law among us, is utterly indefensible, on the ground either of Scripture or of sound policy. We are quite aware that, among ourselves, there is ample room for improvement; but that the system we have embraced has its foundation, with regard to its leading principles, in the word of truth, we trust has been satisfactorily proved. Although but slight allusion has been made to Presbyterianism, it follows, that if we have established the truth of the Congregational system, we have virtually confuted every other which is essentially different from it.

A few practical hints respecting the means of multiplying and improving our churches, will conclude this series of Essays.

1. It is obviously proper that

we should cause our principles to be known. Every person who is at all acquainted with the religious opinions of his neighbours and countrymen, must have met with numerous instances of gross ignorance on the subject of church government. Indeed, it is quite plain, that some of our most enlightened statesmen are in this respect in the dark. The worst of all is, that some of our own people, especially among the young, are very inadequately informed as to the reasons for Nonconformity; and the natural consequence is, that when some Episcopalian attraction comes near them, whether it be of a religious or of a secular nature (and the secular attractions of a State-religion, especially in the eyes of young people of ambitious character, are not weak), they quit their former connexions, and become Conformists, charitably trusting, without examination, that the points of difference between the two systems are altogether trivial.

That Nonconforming ministers, for the most part, abstain from controversial topics of non-essential character, especially on the Lord's-day, is much to their honour, but that they should never, for years together, impart to their young people any instruction on the subject in question, cannot be their duty. The writer of these papers considers, that, in common with many of his brethren, he was chargeable with neglect in this respect, until about a year ago, when he delivered the substance of these *Essays* in three successive week-day lectures.

Among the means of promoting the spread of Scriptural principles, the multiplication of places of worship, founded on such principles, is one of the chief. A chapel should never be erected in a

locality already furnished with evangelical instruction, unless the population be large enough to warrant the hope, that within a moderate space of time both places may be adequately filled. Where an additional house of worship is not wanted, sentiments of honour and of Christian affection towards those who differ from us in non-essentials, should prevent the erection, but where an opening appears, a principle more noble than sectarian zeal should induce those who have the means at command, to avail themselves of it. It is gratifying to observe, that chapels, on the voluntary principle, are multiplying and enlarging rapidly. During the last thirty years, a few individuals of our body have exerted themselves most nobly and usefully in this department of labour; in some few cases, by building chapels entirely at their own cost, but in most cases, by the grant on the loan of such a sum as might encourage and excite the liberality of others. A more useful kind of charity can hardly be imagined.

It is also pleasant to observe, that our places of worship, like almost all other structures, are now generally built in an improved style of architecture. It must be allowed, that some of our old meeting-houses, contemplated apart from the interesting associations which they awaken in the minds of those who have long worshipped in them, are the very perfection of ugliness. While we would not strive to attract people by magnificence and display, there can be no reason why, when we can help it, we should repel them by meanness. In building a chapel, regard should be had, both to the pecuniary resources of the projectors, and to the condition of the people who may be expected to frequent it.

That the advancement of religion among any body of Christians, greatly depends, under God, on the ministers of religion, is universally acknowledged. With a large proportion of worshippers, the primary inducement to attend that house of prayer to which they usually resort, was not so much a theoretical preference for the outward forms of that place, or the peculiar character of its ecclesiastical discipline, as partly, its nearness to their own residence, and especially their approbation of the preacher. It is thus, chiefly, that men are brought out of the world, and become useful members of the Church. If, therefore, we desire the spread of religion, and the prosperity of our churches, we must be anxious that there may be an enlarged supply of pious and able ministers, who shall be sufficiently numerous, not only to occupy stations vacated by death, but to break up new ground, and to be the founders of new churches. Hence theological institutions, both those of a public and those of a more domestic description, have special claims on our regard. We should like to see the term of study in some of our colleges lengthened, being assured, that, other things being

equal, that minister is likely to be the most successful in his work whose mind has undergone a thorough discipline, and is furnished with every sort of useful knowledge. Besides, in every succeeding age of the church, an augmented number of men, of profound learning, will be needed for the elucidation of Scripture, for the confutation of unbelievers, and for the able management of theological seminaries.

The writer had intended to subjoin several paragraphs relative to the authority of the pastor, the choice of deacons, the conducting of public worship, and the deportment of members of churches, both in their collective and in their individual capacity, as so many means of promoting the spread of "scriptural religion;" but as this paper has already extended to a considerable length, and these topics are not essential to the plan of the series, he forbears, and will now take leave of his readers, only imploring them never to allow controversial matters to prevent their uniting with the holy Apostle, in the benevolent prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity."

J. B. S.

EXTRACTS FROM THE JOURNAL OF A SUFFOLK MINISTER.

(Concluded from page 666.)

"This day, May 11th, the church being requested in the name of Mr. Samuel Keer, one of the members granted him a testimonial, as being a member of this church, to the church at Rotterdam, as followeth:

"This may satisfy all whom it doth concern, that Mr. Samuel Keer, late of Woodbridge, in the

county of Suffolk, was received a member of our church, when the late Rev. Mr. Henry Ward was pastor, in which relation he stood when God in his providence removed him from these parts, by which removal, he being deprived of personal communion with us, we, at his desire, recommended him to christian fellowship with

other churches, particularly that at Rotterdam, under the pastoral care of the Rev. Mr. Bartholomew Loftus and the Rev. Josias Maultby, where the same Divine Providence hath cast his lot. Done at church-meeting, in Woodbridge aforesaid, the 11th day of May, 1738. And signed by the order, and in the name of all the brethren, by **SAMUEL WOOD, Pastor.**"

"14th May.—Being Wednesday, I preached at Bildestone, on the occasion of Mr. John Miller's settlement with the church in that place, and at Batisford (being of the Antipædo-Baptist persuasion), from 1 Cor. xii. 4, 5, 6, 7. 'Now there are diversities of gifts,' &c. Mr. Savil, of Bury, began with prayer, who called the church to a public recognising of their call, and Mr. Miller to a public acceptance; which done, Mr. Miller read a confession of his faith, (which he had formerly been requested to do by me, as not knowing he had been a pastor before, and having it in readiness, the other ministers on the day, requested it might be read for their satisfaction, as well as for the benefit of others). Then a psalm was sung; after which Mr. Maling, of Lavenham, prayed, who having concluded, I preached, at the same time giving an exhortation or charge to the pastor. That done, a psalm was sung. Mr. Ford, of Sudbury, prayed, and Mr. Miller concluded.

"25th May.—Being sacrament day, I finished Heb. xii. 24, 'And to Jesus, the Mediator of the new covenant.' The whole of the collection was distributed among the poor.

"I went on Monday, the 31st of July, to Walpole, along with my son. On Tuesday, August 1, we went to Southwold; were at Mr. Wiggett's, in company with Mr.

Crompton, my kinsman, and Mr. Steffe. We returned that evening to Walpole. Next morning we went to Blyborough, to see the church, and returned to Walpole, where we dined and lay that night. On Thursday we returned as far as Rendham, and staid there that night. On Friday we came home, where we found the family and friends in health. No visible dangers in the journey. No sickness at home. God was gracious to us at home and abroad. Praised be his holy name. Amen.

"Sept. 7.—On Thursday, 7th Sept. 1738, Mr. John King, of London, then at Woodbridge, after some feverish indisposition (which he had complained of ever since he came to this place, that being on Thursday, August 24), and one day's confinement to his bed, breathed forth his soul into the hands of Christ, about seven o'clock in the evening. The death of one so long and so extensively useful as Mr. King is well known to have been, is to be lamented as a general loss. Not only persons and families, but churches also, will feel the stroke, and have reason to lament the removal of such an one from among us. Lord, let it be sanctified to thy churches round about, and some other be found out to fill his place and carry on his great usefulness.

"Sept. 14.—This day news was brought me by Mr. Stephen Abbott, Jun. (now in the country), that Mr. Thomas Gainsborough, of London, (son of Mr. Thomas Gainsborough, of Sudbury,) died last Saturday evening, at his lodgings in Goodman's Fields, being Sept. 9th—the mourning ring fixeth his death on Sept. 10th, 1738, and not the 9th, as in the register—after three days' illness; a young gentleman of promising parts, remarkable for sobriety and

religion. He was joined with the church under Mr. Hall's pastoral care, to which he was likely to have been greatly ornamental and eminently useful. The loss is the greater to that church, as Mr. King is so lately taken from among them. May young and old all take the warning.

"Oct. 4.—This day the Rev. Mr. Bezaleel Blomfield, of Nayland, was solemnly set apart to the pastoral office, by fasting and prayer and laying on of hands. Ministers present were, the Rev. Mr. John and William Ford, Mr. Williams, Mr. John Sanders, Mr. Wood, Mr. Magee, Mr. Cooke, Mr. Vowel, Mr. Pane, Mr. Maling, and myself. Ministers employed in the work were, Mr. John Ford, who began with prayer, opened the work of the day, and called the people to their recognizing, and the minister to his accepting the call; Mr. Wood, who was next engaged in prayer; Mr. Sanders preached from John xiii. 20, 'Verily, verily, I say unto you, he that receiveth whomsoever I send,' &c. I was appointed to call for the confession, ask the usual questions, pray the ordination prayer, and give the charge; after which, Mr. Wm. Ford prayed and Mr. Williams concluded. We had reason to hope that God was amongst us of a truth. Blessed be God for his gracious presence with us! and that another hopeful minister, one whom, I trust, God hath accounted faithful, is set in his house. There may he be long continued for great usefulness, and prove a burning and a shining light! And oh! thou Lord of the harvest, be pleased still to send more faithful labourers into the harvest; men sound in the faith, exemplary in life, and such as thou wilt own, making them eminently successful! Amen. Even so, Lord Jesus.

"Oct. 5. This day a new meeting-place was opened at Dedham, in Essex; Ministers present,—Mr. Sanders, Mr. John and Mr. William Ford, Mr. Cooke, Mr. Eaton, Mr. Vowel, Mr. Blomfield, and myself. Those who assisted in the work were Mr. Vowel, Mr. Blomfield, who prayed before sermon; Mr. John Ford preached from John iv. 23, 'But the hour cometh and now is,' &c. After sermon, Mr. Sanders prayed, and I concluded. Dedham hath been famous for the Gospel and gospel ministers; may the work be revived with power, and happily carried on in that place. And may it appear, that God hath many souls to be gathered there.

"Aug. 3, 1739.—Died the Rev. Mr. Thos. Cooke, of Framlingham, at his father's house at Walsham, in the county of Suffolk, where he was buried on Monday, the 8th of the same month. The Rev. Mr. Wright, and Mr. Chorley, of Debenham; Mr. Savil, of Bury; Mr. Wood, of Rendham; Mr. Harmer, of Watisfield, and myself, attended the funeral, and held up the pall. Mr. Cooke, of Walsham, and Mr. Gardiner, of Winston, requested me to preach on that occasion, which accordingly I did to a numerous auditory, at Framlingham, on Wednesday, August 15th, from 2. Cor. xiii. 11. 'Finally, brethren, farewell,' &c. It pleased God to take him away, at a time when, to human appearance, he was likely to have been of great usefulness in the house of God for many years to come; he being but in the 31st year of his age, of a strong constitution, and till the affliction which carried him off, a violent fever, was laid upon him, of much health and vigour. God is an absolute sovereign, doth what he pleaseth, and giveth no account of his matters. O Lord! help thy ministers, help me, to be diligent, faithful, and persevering in

our work, make us successful, and when thou shalt please to call us by death, may others, may I, be found so doing, found in, and at our work, that we may enter into the joy of our Lord! and may the great Lord of the harvest send forth more faithful labourers into his harvest! Amen.

"15th August. Being Wednesday, I was at Framlingham, where I preached a funeral sermon for the late Rev. Mr. Thos. Cooke, from 2 Cor. xiii. 11. 'Finally, Brethren, farewell,' &c.

"10th July, 1740, being lecture day. This day, my son preached for me from those words in Acts xvi. 30.—'Sirs, what must I do to be saved?'—This was his first sermon, and his first time of preaching. It was well composed, being calculated both for instruction and practice. The prayers before and after sermon were very methodical and pithy. The auditory was very attentive, and much affected; many were made to rejoice. My heart was glad. Thanks to thee, great Lord of the harvest, who has raised up another labourer; may he be diligent, faithful, successful. May these his first fruits, and all his after labours be attended with thy blessing and acceptance. Thou hast heard and answered the many prayers which I and others have put up on his account. Glory to thy great and holy name! Whether his life shall be long or short, may it be a useful life, and at length may he enter into the joy of his Lord. Amen—Hallelujah! Salvation, and glory, and honour, and power, unto the Lord our God."

"On Monday, the 14th July, 1740, my son and I went to Yarmouth, where, on Wednesday following, I preached at Mr. Frost's place, from 2 Cor. vi. 1, 2. 'We then, as workers together with him,' &c. (collecting a single discourse

N. S. No. 120.

out of the whole.) We returned again on the Saturday following, and were brought home in peace. Blessed be God for his divine protection extended to us all the journey.

"In our return home, we called upon Mr. Steffe, at Wrentham, where we heard of the death of the Rev. Mr. Sam. Baxter, of Ipswich, whom God called to himself in the 70th year of his age. He had served in the Gospel about 38 years, at Ipswich. It was observed by his friends, that as he advanced in years he grew more earnest in his Master's work, and to the last remained useful. May this, Lord, be my case also. 'Blessed be God for faithful under-shepherds, but above all for Jesus Christ, the chief Shepherd!' Those are not suffered to continue by reason of death, but He ever liveth. He continueth ever, and hath an unchangeable Priesthood.' 'He is Jesus Christ, the same yesterday, to-day, and for ever.' Thanks to God, therefore, for Jesus Christ.

"10th August. Being Lord's day, and the Sacrament, I preached in the morning, going on with Ezek. xi. 19, 20."

"In the afternoon the Rev. Mr. Hall, of London, preached for me from Heb. iii. 22. 'By so much was Jesus,' &c.

"Feb. 1740. The 4th of this month, being Wednesday, was appointed by authority to be observed as a public fast, on occasion of the war with Spain. I preached from Jeremiah xiv. 7, 8, 9.—'O Lord, though our iniquities testify against us,' &c.

"10th March. Tuesday was set apart as a day of fasting and prayer at the Rev. Mr. Notcutt's place in Ipswich. Mr. Vowel, of Colchester, and Mr. Meadows, of Needham, prayed before sermon; I preached from Amos vii. part of

the 2d verse.—‘Then I said, O Lord God forgive. O Lord God, cease, I beseech thee, by whom shall Jacob arise, for he is small.’ After sermon Mr. Notcutt concluded with prayer. Mr. Scott, of Ipswich, and Mr. Davison, of Dedham, were there, but did not assist in the work. The day was kept chiefly on account of the declining state of religion among us. The ministers requested that the sermon might be printed. May I be directed therein of God, to proceed as may be most for his glory.

“16th April, being Thursday, was kept as a private fast; ministers present were, the Rev. Mr. Notcutt, of Ipswich; Mr. Taylor, of Long Melford; Mr. Wood, of Rendham; Mr. Davidson, of Dedham, Essex; Mr. Blomfield; Mr. Wood, of Framlingham, and myself. Mr. B. began with prayer after him, Mr. Davidson prayed; then Mr. Notcutt preached from John iii. part of the 29th and the 30th verses. ‘This my joy, therefore, is fulfilled; He must increase,’ &c. Mr. Taylor prayed after sermon, and I concluded with prayer. We sang twice.

“12th May, being Tuesday, I preached at Dedham, in Essex, from Ps. xlviii. 14, ‘For this God is our God for ever and ever,’ &c. This day was kept there as a monthly solemn fast; ministers present, the Rev. Mr. Notcutt, myself, Mr. Williams, Mr. Robert Wright, of London; Mr. John Ford, of Sudbury; Mr. Vowel, Mr. Blomfield, and Mr. Davidson. Mr. Ford and Mr. Vowel prayed before sermon; I preached; Mr. Wright prayed after sermon; and Mr. Notcutt concluded with prayer.

“1741. On the 10th of this month (June), a private fast was held at Nayland. Mr. Blomfield began with prayer; Mr. Davidson prayed next; then Mr. Ford preached an

excellent sermon, which the ministers desired might be printed, from 1 Tim. i. 19.—‘Holding faith,’ &c. I prayed after sermon, and Mr. Taylor, of Melford, concluded with prayer. Mr. Notcutt and Mr. Williams were there, but did not engage.

“On account of my being abroad, there was no lecture at home this week.

“June 30th, being Tuesday, a fast was held at Denton, in Norfolk. The Rev. Mr. Thomas Scott, of Norwich, opened the day, with a moving account of the design, and with prayer. Mr. Crompton prayed next, and then Samuel Wood, of Woodbridge. After that, Dr. Doddridge preached a very excellent sermon from 1 Pet. v. 6. ‘Humble yourselves,’ &c. Mr. Frost, of Yarmouth, prayed after sermon; next, Mr. Hurron, of Gestwick; then Mr. Harmer, of Wattisfield; after him, Mr. Wood, of Wrendham; and Dr. Doddridge concluded. Other ministers present on that occasion were, Mr. Hebdon, of Wrentham; Mr. Copplestone, of Halston; Mr. Saunders, of Denton; Mr. Tingy, of Beccles; Mr. Robinson, of Bungay; Mr. Chaplin, of Long Stratton; Mr. Short, of Wymondham; Mr. Tozer, of Norwich; and Mr. Wood, of Framlingham. The work was carried on with the greatest order and solemnity; the ministers were mighty in prayer; the opportunity was very refreshing: I hope God was among us of a truth: Glory to his great and holy name. Both ministers and people were much satisfied, and greatly edified. After dinner, the ministers, and such of the people as pleased, met at Mr. Saunders’s, where a very instructing conference was held, beginning with prayer by Mr. Scott (as I remember, it was Mr. Robinson of Bungay), and concluded with the same

duty by Mr. Hebden. May neither ministers nor people forget the sweet communion, the solemn vows, and renewed obligations of that extraordinary day! Amen.

" July 5th. On the evening of this day, the Rev. Dr. Doddridge preached at Woodbridge, from Rev. iii. 12.—' Him that overcometh will I make a pillar in the temple of my God,' &c. It was an excellent discourse. There was a numerous auditory. Oh, that it may be crowned with great success!

" Aug. 4, 1741, being Tuesday, I left my habitation in Key Lane, where I had dwelt about six years, and went to board with Mr. Francis Rodgers in the Thoroughfare. I hope this thing is of God, who fixeth the bounds of our habitations. My friends opposed it, thinking it would be disagreeable to me, but after earnest as well as frequent applications to the throne of grace, I found myself inclined to venture upon it, and trust that the undertaking is with the Divine approbation; and what shall be overruled for his glory, my own comfort, and the good of the family where my lot is cast? May I have a new heart with my new habitation! May the sins which I have committed in all my former dwellings be forgiven! May thy guiding and comforting presence, O Lord, be with me here! Help me to maintain a holy watchfulness over my heart and ways! Let me be prepared for my next and every remove, till I shall go down into the grave, and enter into the eternal world! May I lie down in peace, enter into rest, and dwell for ever with my God! Amen. Thou knowest, Lord, what need I have to put up this prayer unto thee. May I remember what I have prayed for; and do thou hear and answer, for Jesus Christ his sake. Amen and Amen.

" Aug. 17. This day, being Monday, my son and I set out for Yarmouth, where we arrived in safety that evening, in order to attend the next day at a private fast, which was kept at Mr. Frost's place in that town. The Rev. Mr. Crompton prayed first; I prayed next. Then Mr. Scott, sen. of Norwich, preached an excellent sermon from Psalm lxi. 18.—' If I regard iniquity in my heart,' &c. Mr. Saunders prayed immediately after sermon; then Mr. Hebden; next, Mr. Fletcher; and last of all, Mr. Frost, at the table, concluded with a short prayer, and pronounced the blessing. The other ministers present were, the Rev. Mr. Wiggott, Mr. Wood, of Rendham; Mr. Wood, of Framlingham; Mr. Stennett, Mr. Tingy, and Mr. Tozer; in all, thirteen. On Thursday we left Yarmouth and came to Rendham, where I stayed two nights, and came home on Saturday, in good health. Blessed be God for preserving mercy through the journey! N. B. The lecture and sacrament were put off on account of my being abroad.

" Sept. 7, being Wednesday, a private fast was kept at Beccles. We began with singing; after which, Mr. Frost opened the work of the day; then Mr. Tozer, and after him, Mr. Wood, of Rendham, prayed; I preached; next was singing; after which, Mr. Fletcher, of Trunch, in Norfolk; then Mr. Saunders prayed; after that, a hymn was sung; then Mr. Hebden prayed, and Mr. Tingy concluded, in his seat, with a short prayer, and pronounced the blessing; I preached from Judges x. 15, 16.—' And the children of Israel said unto the Lord, we have sinned,' &c.

" On Monday, Dec. 28, pursuant to an invitation I had received by letter on Saturday, the

26th, I went to Debenham, to attend the funeral of the Rev. Mr. Wright, who died suddenly on Wednesday, the 23d, or Thursday, the 24th, aged 68, or rather upwards of 70 years. He had been pastor to that church many years, maintained an honourable character among his people and all about him, much beloved by his flock, and highly esteemed among his brethren in life, and greatly lamented by both at death. May his death be sanctified to us his brethren who are left behind, and to the flock over which he had been made an overseer! And may the great Lord of the harvest find out and send among them another pastor, one who shall be faithful to Christ and souls; and whose labours may be attended with great success! Amen.

"May 5, 1742, being Wednesday, a private fast was held at Debenham. My kinsman preached from Micah vi. 2.—'Hear ye, O mountains, the Lord's controversy,' &c. Ministers present on that occasion were, the Rev. Mr. Meadows, Mr. Choice, Mr. Wood, of Rendham; Mr. Harmer, Mr. Richardson, Mr. Stanton, myself, and my son. I began with prayer; Mr. Meadows prayed next; then my kinsman preached. After sermon, Mr. Choice prayed, and Mr. Stanton concluded with prayer.

"June 16, being Wednesday, a private fast was held at Sweffing. The Rev. Mr. Crompton began with prayer; I prayed next; then, Mr. Harmer preached from Rev. v. 4, 5.—'And I wept much, because no man was found worthy to open and to read the book,' &c. Mr. Frost prayed immediately after sermon; then Mr. Stanton; after him, my son; and my kinsman concluded with a short prayer.

"July 29, 1742, being Thursday, was kept as a day of solemn prayer

and humiliation, with thanksgiving, for what God hath done in Germany, &c. in favour of the Austrian arms against the French and Bavarian forces, from whom the king of Prussia was departed, having concluded a separate peace with the queen of Hungary. The work of the day began with singing; my son prayed first; and next my kinsman; then Mr. Frost preached a very suitable sermon from Psalm lxxviii. 6, 7.—'That the generation to come might know them, even the children that should be born,' &c. After sermon, singing; then Mr. Choice; next, Mr. Meadows prayed, and I concluded.

"25th Aug. being Wednesday, was kept at Needham as a day of solemn prayer and humiliation, with thanksgiving for what God hath done in Germany, &c. in favour of the Austrian arms, &c. The exercise began with singing; my son prayed first, then Mr. Stanton; next was singing. After which I preached from Deuteronomy xxxiii. 27, 'The Eternal God is their refuge,' &c. Then followed singing; afterwards Mr. Saunders prayed, and Mr. Choice concluded.

"22d Sept. This day being Wednesday, was set apart by the neighbouring ministers to be observed as a day of solemn prayer and humiliation, with thanksgiving, at Stowmarket. My son prayed first; then Mr. Stanton; afterward Mr. Harmer preached from 1 Tim. ii. 2, and 3, 'I exhort, therefore, that first of all supplications, prayers, intercessions,' &c.; then Mr. Meadows prayed, and I concluded.

"Oct. 27, 1742, being Wednesday, was held a day of solemn humiliation, by several of the neighbouring ministers and people, at Framlingham. Mr. Stanton and Mr. Davidson prayed before sermon; Mr. Saunders, of Denton,

preached from Mal. iii. 16, 'Then they that feared the Lord, spake often to one another,' &c. Mr. Blomfield and Mr. Rendham prayed after sermon, and I concluded with prayer. This was the concluding day of this sort for the present year.

"May 4, 1743, Wednesday. This day was kept at Walpole, on account of the public affairs, those particularly of Germany and our land. I began with prayer, then Mr. Robinson, and next Mr. Frost. After which Mr. Hedben preached from Ezek. xxxvi. 37, 'Thus saith the Lord God, I will yet for this be enquired of,' &c. Then Mr. Saunders, Mr. Harmer, and my kinsman, prayed in their turns, the last concluding the work of the day. This was the first meeting for this year: there were present likewise the following ministers—Mr. Crompton, Mr. Tingy, Mr. Wiget, and Mr. Stanton, none of whom exercised.

"June 2, 1743, being lecture day, the Rev. Mr. Covney, of Oulton, in Norfolk, preached for me from Rev. iii. 7, 'He that hath the key of David,' &c.

"June 8, being Wednesday, was a solemn meeting of ministers and people, for the ordination of the Rev. Mr. Thos. Stanton, at Debenham, where providence hath appointed him to preside over the church committed to his charge. Ministers present on that occasion were as followeth: the Rev. Mr. Williams, of East Bergholt; Mr. Saunders, of Denton; Mr. Robinson, of Bungay; Mr. Wood, of Rendham; Mr. Dawson, of Palgrave; Mr. Harmer, of Wattisfield; Mr. Blomfield, of Nayland; Mr. Taylor, of Long Melford; Mr. Jackson, of —; Mr. Wood, of Framlingham, and myself. Mr. Harmer opened the work of the day, and prayed; after him Mr.

Blomfield prayed; then Mr. Wood, of Rendham, preached an excellent sermon from 1 Thess. v. 12, and 13, 'And we beseech you, brethren, to know them that are over you in the Lord,' &c. After which I took the confession, asked the questions, prayed the ordination prayer, and gave the charge; after which Mr. Saunders prayed, and Mr. Stanton concluded with prayer, and pronounced the blessing. We sang three times; at the beginning, between laying on hands and the charge, and before the last prayer. The whole work was carried on with the utmost decency and order; we had reason to believe that God was in the midst of us of a truth. Blessed be the great Lord of the harvest, who hath sent another labourer, and we hope one who shall be found faithful, into his harvest! Mr. Stanton is a very hopeful young minister. The good Lord make him very successful! and may he be continued for much service. Amen.

"July 15. Being Friday, my wife and I went to Wattisfield, where we found relations and friends in health.

"21. Being Thursday, I set out from Wattisfield for Bishop Stortford. Lay that night at Newport, and came to the end of my intended journey on Friday, about eleven in the morning.

"24. Being Lord's day, I preached at Bishop Stortford, from Phil. iii. 6. 'Yea, doubtless, I count all things but loss for the excellency of the knowledge,' &c.

"N. B. This day my kinsman preached at Woodbridge.

"27. Wednesday. There was an ordination at Ware, in Hertfordshire, where the Rev. Mr. Lister was to be set apart to the pastoral office over that part of the church of Christ, by fasting and

prayer, and laying on the hands of the Presbytery. Ware is ten miles from Bishop Stortford, and having leisure for it, I attended at the ordination.—A list of the ministers present on that occasion, with the names of those who engaged, and the order wherein they proceeded: The Rev. Mr. Lister, the person ordained. The Rev. Mr. Auther, of Waltham Abbey, began with prayer; then the 84th Psalm, common metre, was sung. Mr. Bush, of Enfield, prayed next. Mr. Partington, of Founders' Hall, preached from Prov. xi. 30, 'He that winneth souls is wise.' After sermon, the 132d psalm, long metre, was sung; then Mr. Clark, of St. Alban's, took the confession, asked the usual questions, and pronounced the ordination prayer. After which, Mr. Barker, late of Hackney, gave the charge. That was followed with singing the 48th Psalm, short metre; and Mr. Spilisbury, of Salters' Hall, concluded with prayer, and the blessing. The forementioned ministers, and Mr. Oakes, of Cheshunt, joined in laying on hands. Beside them were present these following: Mr. Saunders, of Hertford; Mr. Gibbons, of Royston; Mr. Gibbons, of Silver Street; Mr. Townsende, assistant to Dr. Watts; Mr. Nettleton, of Epping, Mr. Belsham, of Bishop Stortford; Mr. Jennings, of St. Ives, Huntingdonshire; Mr. Jackson, chaplain to Mr. Hopkins, and myself—in all, seventeen.

11th April, 1744, was appointed by authority to be observed as a national fast, on which occasion I preached from Psalm xlv. 25, 26, 'For our soul is bowed down to the dust,' &c.

"May 8. On this day there was a meeting of ministers at Wattisfield. Ministers present—the Rev. Messrs. Meadows of Needham; Crompton, of Walpool;

Saunders, of Denton; Robinson, of Bungay; Frost, of Yarmouth; Stanton, of Debenham; Harmer, of Wattisfield; Taylor, of Long Melford; Tozer, of Norwich; Tomms, of Hadley; Wood of Rendham; Wood, of Framlingham, and myself. Ministers employed—Mr. Crompton, Mr. Meadows, and Mr. Tozer prayed before sermon; Mr. Wood, of Rendham, preached from Isaiah lxiv. 5.—'Thou meetest him that rejoiceth,' &c. Mr. Frost and Mr. Saunders prayed after sermon, and Mr. Harmer concluded.

"July 3. This day was kept at Denton, in Norfolk, as a day of prayer, on account of the state of public affairs, together with that of the churches of Christ. The order of the day, with the ministers who were engaged:—after singing a psalm, the Rev. Mr. Scott, of Norwich, prayed; then the Rev. Mr. Frost, of Yarmouth, opened the nature of the work; after which, I, Mr. Crompton, and Mr. Harmer prayed; next, singing; then, Dr. Doddridge preached from Isaiah lii. 7.—'How beautiful upon the mountains,' &c.; then, a hymn was sung; after which, Mr. Wood, of Rendham, and Mr. Stanton, of Debenham, prayed; and Mr. Saunders concluded with prayer. The ministers present were, the Rev. Mr. Williams, of East Bergholt; Mr. Taylor, Mr. Copplestone, Mr. Robinson, Mr. Tingy, my son, Mr. Wilkinson, occasional assistant to Mr. Scott, of Norwich, in Mr. Tozer's absence, and Mr. Parminster, who accompanied the Doctor in his journey. The next day, being July the 4th, Dr. Doddridge preached again at Denton, from 2 Thess. i. 10.—'When He shall come to be glorified in His saints,' &c. The following ministers were present:—Mr. Scott, Mr. Frost, Mr. Crompton, myself, my kinsman, Mr. Stanton, Mr. Saunders,

Mr. Robinson, Mr. Wilkinson, my son, and Mr. Parminter.

"July 13. My son was ordained at Framlingham, by fasting, prayer, and imposition of hands. The work of the day was carried on in the following order:—it was begun with singing a psalm. Then my kinsman opened the work of the day, and prayed; after whom, Mr. Scott, of Ipswich, prayed also. The next was the sermon, by Mr. Harmer, from Heb. xiii. 20, 21.—'Now the God of peace that brought again from the dead our Lord Jesus,' &c. After sermon another psalm was sung. Upon that I went into the pulpit, took the confession, asked the questions, then went down and prayed the ordination prayer. After which, the charge was given by Dr. Doddridge, which was followed with singing another psalm. Immediately after which, Mr. Crompton prayed, and Mr. Hebden concluded with prayer. Blessed be God that another labourer is put into his vineyard! May he be found faithful and be made successful! Amen. Other ordained ministers present were, Mr. Meadows, Mr. Saunders, Mr. Stanton, together with Mr. Wilkinson and Mr. Parminter, candidates.

"Sept. 6. This day, being Thursday, we observed as a day of solemn humiliation here, on account of public affairs and the interest of religion. The Rev. Mr. Stanton began with prayer; after which, a psalm was sung. Mr. Scott prayed next. Then, Mr. Wood, of Rendham, preached from John xxi. 17.—'He said unto Him, Lord, thou knowest all things, thou knowest that I love thee.' After sermon another psalm was sung; then Mr. Blomfield, and after him Mr. Saunders, prayed. This was followed with singing a hymn, composed and

read by Mr. Scott, and I concluded. My son was with us, but only read the psalms.

"On Wednesday, the 26th of September, the Rev. Mr. Davidson, of Dedham, was ordained by fasting and prayer; the laying on of hands, though approved and desired by the candidate, and used by most of the ministers who were employed, was omitted, several of the church being against it. The ministers who engaged in the work were these following:—I was appointed to open the solemnity, to propose the questions, and to require the confession of faith; next, the 10th hymn of the first book was sung; then Mr. Blomfield prayed; after which, Mr. Ford, of Sudbury, preached from John xx. 21.—'Peace be unto you,' &c. After sermon, Mr. William Ford, of Hedingham Castle, prayed; then Mr. Nôtcutt gave the charge, the 132d Psalm was sung, and Mr. Williams, of East Bergholt, concluded. Other ministers present were, Mr. Eaton, of Wix; Mr. Davidson, of Braintree; Mr. Taylor, of Melford; Mr. Cornwell, of Colchester, and Mr. Tomms, of Hadleigh.

"The 10th of October was kept at Swaffing as a day of humiliation. Mr. Crompton and my son prayed before sermon; Mr. Saunders preached from Zeph. ii. 1—3. 'Gather yourselves together,' &c. I prayed after sermon, and my kinsman concluded.

"On the 15th of this month, February, 1745, died the Rev. Mr. Choice, of Stowmarket, in this county, in the ——— year of his age. Thus the great Lord of the harvest is calling home his servants, his labourers, in the evening of the day, to give them their hire. May those be found faithful who are left behind, and other faithful labourers be raised

up and sent into the harvest! Amen.

"July 7, being Wednesday, was kept at Debenham, as a day of prayer and humiliation, on account of the present melancholy aspect of our public affairs. The exercise began with singing the tenth Psalm; after which, Mr. Frost opened the work of the day, and prayed; then Mr. Wood, of Rendham, and Mr. Sowden, of Stowmarket, prayed; next, Mr. Frost preached from 2 Chron. xxviii. part of the 10th verse.—

'But are there not with you, even with you, sins against the Lord your God.' Sermon being finished, the 106th hymn of the second book was sung. Then Mr. Harmer, Mr. Saunders, and myself, prayed; the 60th Psalm was sung; and Mr. Stanton concluded. Other ministers present were,—Mr. Robinson, of Bungay; Mr. Meadows, of Needham; Mr. Stennet, of Ingham, in Norfolk; Mr. Pierson, of Mendlesham, and Mr. Wood, of Framlingham.

"Sept. 18, being Wednesday, was appointed a day of solemn humiliation by ministers and people at Stowmarket. Ministers present were,—the Rev. Mr. Meadows, Mr. Saunders, Mr. Harmer, Mr. Wood, of Rendham, Mr. Tozer, Mr. Stanton, Mr. Toms, Mr. Maling, Mr. Pearson, Mr. Stennet, Mr. Sowden, and myself. Ministers engaged, and the order of the work:—singing; Mr. Harmer began; then Mr. Tozer; after which I preached from Zech. viii. 21.—'And the inhabitants of one city shall go to another, saying.' Next, singing; then Mr. Saunders prayed; and Mr. Wood, of Rendham, concluded.

"Oct. 8. This day was fixed upon, when the ministers were at Stowmarket, to be observed by them, in their respective places,

as a day of solemn humiliation, fasting, and prayer, on account of the unnatural rebellion in Scotland; to be continued every three weeks, during the winter season. I preached from Ezek. xxxv. 10—13.—'Because thou hast said, these two nations and these two countries shall be mine,' &c.

"Oct. 31, being Thursday, a day of solemn humiliation, fasting, and prayer, observed by the protestant dissenters in general, on account of the present rebellion in North Britain. I preached from Jer. xiv. 19—21.—'Hast thou utterly rejected Judah?' &c.

"Dec. 10, being Tuesday, and a private fast held at our place, in consequence of the agreement among the ministers at Stowmarket, on account of the present rebellion. I preached from Psalm lx. 1, 2.—'O God, thou hast cast us off,' &c.

"Dec. 18. Wednesday, and a public fast, on account of the present rebellion at home, and war with Spain and France abroad. From Dan. ix. 9, 10.—'To the Lord our God belong mercies and forgivenesses,' &c.

"Dec. 25, being Wednesday and Christmas day, I preached from Luke i. 46, 47.—'And Mary said, my soul doth magnify the Lord,' &c.

"March 23, 1746. Lord's day, in the morning. I preached from Isaiah xxv. 9.—'And it shall be said in that day, Lo, this is our God,' &c. an old sermon. In the afternoon I preached a funeral sermon for the widow Seaman, in the 90th year of her age, an ancient member of this church, and the last of the late Mr. George Bidbank's church, from Psalm lxxiii. 25, 26.—'Whom have I in heaven but Thee,' &c. the text of her own choosing. N. B. The private fast should have been on Tuesday, March 25, but was put

off on account of our fair being on that day.

"May 20. Tuesday was observed at Wattisfield, partly by way of thanksgiving on account of the late victory over the rebels in Scotland, and likewise by way of solemn humiliation, by reason of our national offences. Ministers present were,—Mr. Julian Sanders, his nephew Sanders, Mr. Wood, of Rendham, myself, my son, Mr. Savil, Mr. Robinson, Mr. Sowden, who read to the ministers a confession of his faith, Mr. Stanton, and Mr. Harmer. Ministers employed were,—Mr. Wood, of Rendham; Mr. Sowden, Mr. Savil, Mr. Stanton, who preached from Psalm lxxxv. 8.—'I will hear what God the Lord will speak,' &c. Then my son and Mr. Harmer.

"July 17, being Thursday, and the lecture, Mr. Samuel Brewer preached for me, from Psalm xciv. 19.—'In the multitude of my thoughts within me,' &c. Mr. Brewer is a promising young gentleman of pregnant parts; one who is likely to be useful in his day. May he be continued long an eminent blessing to the churches; and may many more such be raised up to fill the places of those faithful labourers whom God is calling home!

"Wednesday, Aug. 13. Mr. Sowden, of Stowmarket, was ordained. Ministers present:—The Rev. Messrs. Meadows, of Needham; Wood, of Woodbridge; Williams, of East Bergholt; Saunders, of Denton; Ford, of Sudbury; Wood, of Swaffing; Harmer, of Wattisfield; Scott, of Ipswich; Milway, of Haverhill; Stanton, of Debenham; Wood, of Framlingham; Davidson, of Dedham; Toms, of Hadleigh; Palmer, of Biddestone; Short, of Windham; Saunders, jun. Greaves, of Diss; Kippis, from Nor-

N. S. NO. 120.

wich; and Maling, of Lavenham. Ministers employed:—Mr. Milway began with prayer; next, Mr. Harmer; Mr. Scott preached from 1 Thess. v. 13.—'And to esteem them very highly in love for their works' sake,' &c. Mr. Meadows asked the questions, and prayed over Mr. Sowden; Mr. Ford gave the charge; then Mr. Wood, of Swaffing, proceeded with prayer, and I concluded. I hope it may be said, 'it was a good day, for God was amongst us of a truth.' Mr. Sowden is a person well furnished for the work to which he is called, very promising, and, if spared, likely to be greatly useful. Blessed be God for another labourer in his harvest! O Lord, make him faithful, make him successful! Amen. So be it.

"Sept. 11, being Thursday, and in course the preparation for the sacrament was a meeting of ministers at Woodbridge. Ministers present were,—Messrs. Meadows, Saunders, Davidson, Wood, of Rendham, Blomfield, Stanton, and Toms, which last three prayed before sermon. My son* preached from Isaiah xxv. 9, 10.—'And it shall be said in that day,' &c.

"Oct. 9, being Thursday, and the day appointed by authority for thanksgiving, on account of the suppression of the late rebellion in North Britain, in favour of an abjured Popish pretender; on which

* It is desirable to insert a few facts relative to this gentleman, which Mr. Youngman has kindly furnished. The Rev. Samuel Wood, as we have seen, was settled at Framlingham. He married the daughter of the Rev. John Meadows, of Needham, and the grand-daughter of a venerable nonconformist minister of the same name, who was ejected from Owsden, Suffolk, 1662.

From some cause now unknown, he relinquished the ministry, and came to London to study physic, took the small pox, and died.

occasion I preached from Isaiah xii. 4—6.—'And in that day ye shall say, Praise the Lord, call upon his name,' &c.

"June 1747, being Tuesday, was appointed to be kept as a day of humiliation and prayer at Denton, where the ministers met for that purpose. I hope that God was present with them in a way of grace and mercy. I was prevented being there, by reason of my attending at the election at Colchester the Friday before, being June 27. Mr. Nassau and Mr. Gray were chosen.

"Aug. 10, being Monday, I went to Colchester, where I lay that night. There I met with Mr. Clem. Phillips and Mr. Mason, from Bishop Stortford, and transferred the mortgage I had at Stansted to Mr. Mason. This was done on Tuesday morning; after which, I went to Nayland, where I dined, and lay that night at son Smith's; from whence I went, on Wednesday, after dinner, to Lavenham, in order to assist at the ordination of the Rev. Mr. Stephen Maling, which was solemnized on Thursday the 13th. The Rev. Mr. Julius Saunders began with prayer,

and opened the work of the day. Then Mr. R. Williams, of East Bergholt, prayed. Mr. John Ford, of Sudbury, preached from 2 Cor. iv. 7. Next came on the ordination: my province was to take the confession, ask the questions, and pray the ordination prayer. Mr. John Saunders, of Hertford, gave the charge, and Mr. William Ford, of Hedingham Castle, prayed after sermon, and pronounced the blessing. Other ministers present as followeth:—Messrs. Toms, Hadleigh; Davidson, Dedham; Blomfield, Nayland; Hallam, Wethersfield; Kemp, Linton; Wood, of Framlingham; Palmer, Biddestone; Saunders, Halston; Axford, Melford; and Short, Wymondham. The whole was managed with all becoming regularity, much to the satisfaction of ministers and people; and I trust to the glory of God, and to the honour of Jesus Christ, the king and head of the church.*

* After a few more unimportant entries, the journal closes. We know not when its author was called to his rest, as the plain marble slab that covers his remains in Woodbridge church-yard is without any inscription.

ON THE CHARACTER, ORIGIN, AND DESIGN OF THE FOUR GOSPELS.†

WITH few exceptions, the several books both of the Old, and of the New Testament, although ultimately available for the instruction of all mankind, were, in the first instance, more especially addressed to particular societies, or individuals. On this account, it is of great advantage to study the original circumstances under which they were composed; to retrace in imagination the ground occupied by the parties concerned; to esti-

mate their character, and condition, the peculiarities of their country, language, customs, and opinions, the exigencies of the period wherein they lived, and the purposes which they designed either to promote, or to avoid. It is, indeed, by such a process only that the primary import of the Scriptures can be fully ascertained, and that the modifications required to render them universally applicable can be correctly determined.

† Continued from Vol. XV. page 752.

A complete elucidation of the four gospels on this principle is no slight, or easy task; since it includes a satisfactory exposition of every material point connected with them. To do justice to such a subject, the time, place, and language in which they were written, their authors, and the persons to whom they were sent, their number, order, style, and method, their contents, and omissions, their peculiarities, concordances, and inaccuracies, must all be investigated, and explained. It has already been shown that the gospels exhibit the testimony of the apostles respecting the principal transactions of the first period of Christianity, or the personal ministry of Christ. This testimony, derived from original observation, corrected by divine suggestion, and confirmed by miracles, was committed to the care of contemporary churches which had thereby been called into existence; or, to use the language of Scripture, were "built on the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner-stone." Ephes. ii. 19, 20. The formation of these churches by such means, the conversion of many thousand persons, under every temporal discouragement, to a course of exalted piety, and virtue, and their consequent endowment with miraculous powers, by the simple preaching of the gospel, constitutes a principal part of that extensive system of evidence by which the truth of the Christian religion is irresistibly established. The cordial reception of the several books of the New Testament by the primitive churches, and their transmission to after ages, as the code, and charter of Christianity, prove the genuineness, and accuracy of the venerable records; or, in other words, that they are a faithful transcript of that personal

ministry of the apostles whereof these churches were the witnesses, and the fruits. The excellence of the religion inculcated in these records is self-evident, its divine origin is demonstrated by the miracles which attended its introduction, and the reality of the miracles is attested by those who, on their conversion, became the subjects, and the agents of them.

Independently of ancient tradition, which, although not always entitled to implicit confidence, will be considered in proper time, it might reasonably have been presumed, from the nature of the case, that the Scriptures of the New Testament were first addressed to Christians already acquainted with the essential truths of their religion, and were intended for their further instruction; but the same fact is, also, either expressed, or implied in the sacred books themselves. That the four gospels were written for the purpose of promoting the knowledge, and influence of Christianity, is sufficiently manifest from the character of their contents, and the style of their composition; but, unless they had been carefully preserved, transcribed, and circulated, this purpose would have been entirely disappointed. And to whom could the evangelists have looked with confidence for the fulfilment of these objects but to contemporary Christians, with whom they were well acquainted, and maintained a friendly intercourse? They had been sufficiently admonished by their divine master, not to give holy things to dogs, nor to cast their pearls before swine, lest they should trample them under their feet, and turn against the donors, Matt. vii. 6; and they had too many opportunities of observing the malignity which the gospel encountered, even when

preached by apostles, and accompanied by miracles, to expect that it would obtain a more favourable reception if presented to unbelievers in writing, and without the aid of such distinguished advantages. In accordance with these views, the gospel by Luke is formally dedicated to Theophilus, a person whom the epithet "*καίριστος, most potent*" implies to have been a man of rank, and station, and probably a magistrate; and its purpose is plainly declared to have been that of showing him the certainty of the truths wherein he had already been instructed; or, as the term *κατηχέσθαι* properly signifies, initiated. Luke, i. 3, 4. Theophilus was, therefore, a Christian convert, possessed of influence, and authority, acquainted with the evangelist, and disposed to value his narrative, and to promote its publication.

The anonymous character, generally speaking, of the four gospels, and of some of the epistles, is, indeed, under all the circumstances of the case, a sufficient proof that the parties were known to each other, and qualified for such a correspondence; that is, were Christian teachers, and hearers. The same relation is intimated by the use of expressions, in which some of the cardinal facts, and doctrines of Christianity are incidentally noticed with a brevity, and familiarity, which disciples alone could appreciate, and which to all others would have been both unsuitable, and unintelligible. Of such a description are abrupt allusions to the doctrine of the Trinity, the office of Christ, and the effusion of the Holy Spirit; as likewise, to the affairs of John the Baptist, the apostles, and other early Christians; and to the miracles which, under apostolical agency, usually followed conversion.

In this respect, the exordium of

the several gospels is well deserving of attention. When Matthew, for example, commences his narrative with, "The pedigree of Jesus Christ;" reckons the number of generations from the Babylonish captivity "*to the Christ*;" and relates that, "after his mother Mary had been betrothed to Joseph, she was found with child by the *Holy Spirit*," it is evident that to none but to Christians could such language have been reasonably addressed. In a similar manner, Mark introduces his compendious history with the abrupt, and significant title, "The beginning of the gospel of Jesus Christ, the son of God;" and, in common with Matthew, and Luke, declares that, immediately after the baptism of Jesus, "he saw the *Spirit*, like a dove, descending upon him." In the short, but valuable preface to Luke's gospel, already quoted, the evangelist, after alluding to "the things which are most firmly believed among us, as they were communicated to us by those who from the beginning were eye-witnesses, and attendants on the Word;" proceeds to say, "It seemed good to me, also, to write a narrative, &c." The expression, "ministers of the word," adopted in the authorised version, is ambiguous, and by the majority of readers is, probably, considered synonymous with "ministers of the gospel." But, the Word which had eye-witnesses, and attendants, (*αὐτόπται, καὶ ὁρηγέται*) was, assuredly, not a message, but a person, and none other than the divine Logos, more fully described by John. No one when writing anonymously to another uses the terms "*me*," and "*us*," unless the parties are mutually known, and associated; and those who, with Luke, and Theophilus, firmly believed the testimony of the apostles concerning Christ,

and embraced the doctrine of the Logos, were, undoubtedly, Christians. Luke soon after states that Zachariah, and Elizabeth "were filled with the *Holy Spirit*;" that the same divine agent rested on the venerable Simeon, to whom "it was revealed by the *Holy Spirit* that he should not see death, until he had seen the *Lord's Christ*;" and that he, consequently, "came by the *Spirit* into the temple;" and, in the infant Jesus, recognised the Saviour of the world. The sublime introduction of John's gospel presents a similar aspect. "In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God. . . . And the *Word* became incarnate, and dwelt among us, full of grace, and truth; and we beheld his glory, a glory as of the *only begotten* [son] of the *Father*. . . . And out of his fulness have all we received, even gift for gift. . . . No one ever saw God; the *only begotten son*, who is in the bosom of the *Father*, hath made him known." Matt. i. 1, 17, 18; iii. 16; Mark, i. 1, 10; Luke, i. 1, 2, 3, 41, 67; ii. 25—32; iii. 15, 21, 22; iv. 1, 14, 41; John, i. 1, 14, 16, 18.

To enumerate every passage of this kind would be tedious, and unnecessary; but a few more may be cited in reference to the doctrine of the Trinity, and the office of Christ; as the admission of these points is characteristic of Christianity, agreeably to the Scriptural maxims; "Whosoever acknowledgeth that *Jesus is the Son of God*, God dwelleth in him, and he in God. . . . Whosoever believeth that *Jesus is the Christ*, is born of God. . . . and, No one can call *Jesus Lord*, except by the *Holy Spirit*." Thus, in noticing the misapprehension of the Saviour's language, on a certain occasion, by the Jews, John ob-

serves, "They did not understand that he was speaking to them concerning the *Father*;" and, in describing the last supper of Christ with his apostles, remarks, "Now Jesus, who before the feast of the Passover knew that his hour was come to depart from this world to the *Father*, . . . and who knew that the *Father* had given all things into his hands, and that he had come forth from God, and was returning to God, rose from supper, &c." John, viii. 27; xiii. 1—4; 1 Cor. xii. 3; 1 John, iv. 15; v. 1.

In like manner, the familiar application to Jesus of the divine epithet, "*the Lord*," implies that those by whom it was adopted were Christians. John uses this appellation in relating the first appearance of Jesus to the apostles, after his resurrection; "So the disciples rejoiced on seeing the *Lord*," and in several other places; The expression is a favourite one with Luke, who introduces it on many occasions, including the account peculiar to his gospel, of the mission of "the seventy." "After these things, the *Lord* appointed seventy others, also." The early, and abrupt allusion of the same evangelist to the ascension of Christ, "It came to pass, when the time for his ascension was approaching," proves with equal certainty that he wrote his history for persons by whom that august event was known, and acknowledged. By Mark the term is used twice only, but with remarkable significance, in briefly describing the conclusion of Christ's personal ministry, and the general character of that of the apostles. "So, after the *Lord* had spoken to them, he was borne up to heaven, and sat at the right hand of God. And they went forth, and proclaimed the gospel every where, the *Lord* working with them, and confirming

the message by the miracles with which it was attended." It deserves to be repeated that the first readers of Mark's narrative were among the converts of this miraculous ministry; and, that, by their respectful reception, and transmission of his gospel, as a scriptural book, they have certified that it faithfully represents the testimony of the apostles, to which they owed both their conversion, and their supernatural endowments. Mark, xvi. 19, 20; Luke, vii. 13, 31; ix. 51; x. 1; xi. 39; xii. 42; xiii. 15; xvi. 8; xvii. 5, 6; xviii. 6; xxii. 31, 61; xxiv. 3; John, iv. 1; vi. 23; xi. 2; xx. 20; xxi. 7, 12.

The same conclusion is deducible from the memorable passage, wherein John explains the figurative language of Christ respecting the streams of living water, which, as the antitype of the Rock in the wilderness, he was commissioned to supply. "This he spake concerning the Spirit, which they who believed in him were about to receive; for, as yet, there had been no [effusion of the] Holy Spirit, because Jesus had not yet been glorified." John, vii. 39; Acts, xix. 1—7; 1 Cor. x. 4. This brief, and familiar allusion to sublime mysteries, characteristic of Christianity, proves that they were admitted by those to whom the gospels were first addressed; or, in other words, that these persons were contemporary Christians.

By a similar process of internal evidence it may be proved that they were, for the most part, *Gentile Christians*; since the frequent, and minute explanation of names, customs, and other subjects, with which every Jew must from his infancy have been acquainted, admits of no other conclusion. The translation of Hebrew terms into

Greek, and the precise description of places in Palestine, which so frequently occur in the gospels would not, however, alone sanction this conclusion; although they certainly show that the persons for whose benefit they were written commonly used the Greek tongue; and were little acquainted with the language, or localities of the land of Israel. Yet, they might have been, and in some instances, doubtless, were *foreign Jews*, who, by long residence in the distant regions where they were naturalized, had almost forgotten their mother country, and their primitive dialect. This fact is clearly ascertained, both by external testimony, and by the scriptural account of the effusion of the Holy Spirit on the day of Pentecost; when the vast multitude, out of every nation under heaven, "Parthians, and Medes, and Elamites, &c.," who had assembled at Jerusalem to celebrate the festival, and were so justly astonished on hearing uneducated Galileans address divine truths to them in all their various languages; although they might include some proselytes, were chiefly "*devout Jews*." Acts, ii. 1—12.

But this reservation is not without its limits. Foreign Jews, as well as Gentiles, might, indeed, require to be informed that *Emmanuel* means God with us; that *Golgotha* signifies a place like a scull; and that *Eli, Eli, lama sabachthani* is translated, My God, my God, why hast thou forsaken me? but they could scarcely have been ignorant that *Rabbi*, and *Rabboni*, mean Doctor; and that *Corban* signifies a sacred contribution; since these technical terms must have been in constant use among them, whatever language they spoke; and even converted Gentiles adopted these,

and other Hebrew words, such as *Mammon*, *Maranatha*, *Amen*, *Hosanna*, and *Halleluia*; which, consequently, appear in various parts of the New Testament, without explanation. Matt. i. 23, vi. 24, xxi. 9, 15, xxvii. 6, 33, 46; Mark, vii. 11, xi. 9, 10, xv. 22, 34; Luke, xvi. 9, 11, 13; John, i. 38, xii. 12, 13, xix. 17, xx. 16; 1 Corinth. xiv. 16, xvi. 22; 2 Corinth. i. 20; Revel. xix. 1, 3, 4, 6.

In like manner, foreign Jews, as well as Gentiles, might, perhaps, require to be apprised that Capernaum was situated near the lake of Gennesareth, on the confines of Zebulun, and Naphtali, and that the country of the Gadarenes was over against Galilee; but none of them could need to be told that the Jordan was a river, or the Kidron a brook, that the city of David was called Bethlehem, that there was a hill on the eastern side of Jerusalem, called the Mount of Olives, and a pool near the sheep-market, called Bethesda, that Jacob's well was near the city of Sychar, in Samaria, or that the village of Bethany was about two miles from the Jewish metropolis. Matt. iv. 13; Mark. i. 5; Luke, ii. 4, iv. 31, viii. 26, xix. 29, xxi. 37; John, iv. 5, 6, v. 2, xi. 18, xviii. 1; Acts, i. 12.

But, although the explanation of Hebrew names, and localities, does not always prove that the parties addressed were Gentiles, the explanation of Hebrew customs, and ceremonies, can have no other import. Such explanations, which are confined to the gospels of Mark, Luke, and John, and chiefly to the two latter, show that they were written for *converted Gentiles*; while the absence of such explanations, and the occurrence of several positive, and peculiar characters, demonstrate

that the gospel of Matthew was written for *converted Jews*. Thus, Mark finds it necessary to explain that "the Pharisees, and the Jews, generally, do not eat without frequently rinsing their hands, observing, [in this respect,] the tradition of the elders; that, [on returning] from market, they do not eat unless they have sprinkled themselves; and that there are many other [similar customs] which they observe by tradition, [such as] the sprinkling of cups, and of pots, of brazen vessels, and of couches." He, also, remarks that "two mites make a farthing;" and that "the preparation[-day] means, the day before the sabbath." So, in describing various rites, and ceremonies, Luke is careful to intimate that they took place "in conformity with the custom of the priest's office,—according to the custom of the feast," or "agreeably to the Law of Moses;" and, in speaking of one of the most celebrated Jewish festivals, he takes the pains to state, "Now the feast of unleavened bread, which is called the Passover, drew near.—Then came the [first] day of unleavened bread, when the paschal lamb must be slain, &c." John's gospel abounds with similar notices. He continually speaks of "the Jews" as of a race distinct from those whom he was addressing, and to whom he gives the requisite information, that "the Jews do not associate with the Samaritans," and that the Galileans, like the Jews, went up to Jerusalem, to keep the Passover. On various occasions, he explicitly relates that "the Jewish feast of the Passover, or of Tabernacles, was approaching;" or that "the feast of the Dedication was celebrating at Jerusalem, and it was winter." In describing the miracle at Cana, in Galilee, he says,

"Now there were standing near, agreeably to the Jewish [custom of] purification, six stone water jars, each holding two, or three firkins." He observes that, by virtue of his office as high priest, "Caiaphas prophesied that Jesus would die for the [Jewish] nation; and not for that nation only, but, also, to collect into one [body] the children of God who were scattered abroad." He remarks that the sabbath-day immediately following the crucifixion of Christ "was a high day;" that the dead body of Jesus was bound up in bandages with spices, "according to the Jewish manner of interment;" and that it was deposited in the sepulchre "during the Jews preparation-day." Mark, vii. 1—5, xii. 42. xv. 42; Luke, i. 9, ii. 22—24, 27, 39, 42, vii. 3, xxii. 1, 7, xxiii. 51; John, i. 19, ii. 6, 13, 18, 20, iii. 1, iv. 9, 45, v. 1, 10, 15, 16, 18; vi. 4, 41, 52, vii. 1, 2, 11, 13, 15, 35, viii. 22, 31, 48, 52, 57, ix. 18, 22, x. 19, 22, 24, 31, 33, xi. 19, 31, 33, 36, 45, 49—55, xii. 9, 11, xviii. 12, 14, 31, 38, xix. 7, 12, 14, 20, 21, 31, 38—42, xx. 19.

On the other hand, except in two slight, and inconclusive instances, the gospel of Matthew contains no such explanations, but exhibits every sign of having been addressed to converted Israelites. In common with Mark, and Luke, he, indeed, observes that "the Sadducees affirm there is no resurrection;" but this brief note seems necessary to give point to the subsequent narrative of their refutation by Jesus; and, on other occasions, the tenets of the Sadducees are presumed to be sufficiently known to his readers, since, in several previous passages, the sect is simply named, without further notice. So, on mentioning the false report propagated by the

Sanhedrim, to contradict the resurrection of Christ, the evangelist adds, "And this report hath been circulated among Jews to the present day." But here, as in the corresponding passage of Paul's address to Agrippa, "On account of this hope, King Agrippa, I am accused by Jews," the absence of the article, as well as the nature of the case, plainly shows that the use of the national appellation, which is, no doubt, uncommon, when both parties were Jews, was specially required for the purpose of emphasis, and distinction. It was one of the aggravations of the apostle's sufferings, that he was persecuted by his own countrymen, for maintaining those very doctrines respecting the Messiah, and the resurrection, which the majority of them professed to hold, in common with himself; and it was by his unbelieving countrymen, again, more especially, in compliance with the suggestions of their ecclesiastical rulers, that so unworthy an attempt was made to suppress the glorious fact, by which those doctrines were realized, and confirmed.

In every other respect, the character of Matthew's gospel is eminently, and peculiarly Jewish. He often prefers Hebrew terms, and appellations, or leaves them untranslated, when the other evangelists use the equivalent Greek ones. He, alone, gives the original words, *Raca*, and *Moreh*, without stating that they mean *Hypocrite*, and *Apostate*. He, alone, designates Jerusalem, "the holy city," particularly when describing, in a manner equally characteristic, the revival on the death of Christ of many holy persons, whose bodies had long slept in their tombs. He employs the oriental expressions, "the country of the Gergesenes,—a Canaanitish woman,

—Simon Kananites," and "Simon Barjonah," where the other evangelists substitute "the country of the Gadarenes,—a Syrophenician woman,—Simon, the Zealot, and Simon, the son of Jonah." Mark, writing to Gentiles, gives the needful information, already noticed, that "the preparation-day means, the day before the sabbath;" but Matthew, knowing his readers to be well acquainted with such matters, and wishing on a certain occasion to omit the name of the sabbath, by an ingenious circumlocution calls it, "the day after the preparation-day;" his object having apparently been to avoid speaking harshly of the conduct of the Sanhedrim, in securing the corpse of Jesus on the sabbath-day; when, with greater regard to the divine commandment, his female disciples suspended their provision of spices for embalming it. Matt. iii. 7, iv. 5, v. 21, 22, viii. 28, x. 4, xv. 21, 22, xvi. 1, 6, 11, 12, 17, xxii. 23, 34, xxvii. 51—53, 62—66, xxviii. 11—15; Mark, iii. 18, v. 1, vii. 24—26, xii. 18, xv. 42; Luke, vi. 16, viii. 26, 37, xx. 27, xxiii. 54—56; John, i. 40—42, xxi. 15—17; Acts i. 13, iv. 1—3, xxiii. 6—9, xxiv. 14, 15, 20, 21, xxvi. 4—8, 21—23, xxviii. 19, 20.

The special adaptation of Matthew's gospel to the circumstances, and feelings of Israelites appears still more conspicuously, on considering its peculiarities, or the subjects selected by the evangelist, as best suited to those whom he addressed. Thus, he begins his narrative by tracing the legal pedigree of Jesus, through the elder line of Joseph, his adoptive father, from David, of whom it was well known he should be the descendant, as he really was through the junior, but more favoured line of Mary, his mother. He, alone,

N. S. NO. 120.

adduces the evidence by which Joseph was assured of the divine interposition in this momentous affair. He, alone, describes the appearance of the extraordinary meteor which, by a similar interposition, conducted the Persian magi to worship at Jerusalem the newborn king of the Jews; and the early retirement of the holy family to Egypt, to avoid the extermination threatened by Herod, and Archelaus. He is particularly careful to show how exactly the prophecies of the former dispensation were fulfilled in the person of Christ; supplies some remarkable facts respecting his resurrection, and the vain attempts of the Sanhedrim to prevent, or conceal that event; and furnishes several distinct proofs of his claim to adoration, and of the doctrine of the Trinity therewith connected. He takes much pains to demonstrate that the kingdom of Christ was not, as the Jews commonly supposed, a kingdom of this world, but the kingdom of heaven, predicted by Daniel, and other ancient prophets; that, in strict conformity with this principle, Jesus disclaimed all pretensions to political power, yielded a due submission to the ruling authorities, and even performed a miracle, that he might be enabled to pay the appointed tribute. He displays in a striking manner the contrast which existed between the character of Jesus, as a religious teacher, and that of the corrupt hierarchy, by whom he was rejected, and persecuted; points out the insufficiency of the standard of righteousness adopted by the scribes, and Pharisees, the worthlessness of their self-imposed ceremonies, and traditions, and the excess of their hypocrisy, arrogance, rapacity, and other vices; thereby intimating the danger of trusting to the spiritual

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direction of such blind, and incompetent guides, who were the principal perverters of Judaism, and the professed enemies of Christianity. He notices more distinctly than the other evangelists the regard shown to the original people of God, by offering the gospel to them exclusively, in the first instance; depicts more copiously the awful judgments which would attend their rejection of the divine favour, and the consequent transfer of the kingdom of heaven to another people, by whom it would be gratefully received; thereby refuting the erroneous notions, usually entertained by the Jews, respecting the perpetuity of their own institution, and the absolute inferiority of the Gentiles. It was, probably, on account of the great importance of this doctrine to the special purpose which he had in view, that, omitting so material a circumstance as the ascension of Christ, Matthew chose to terminate his gospel abruptly, with the final commission given by the Lord to his apostles, to "go forth, and make proselytes among *all the Gentiles*, baptising them in the name of the Father, and of the Son, and of the Holy Spirit;" thereby virtually abolishing the Jewish peculiarity, and, in the concluding words, wherein he promises to assist them with miraculous endowments, "*ἕως τῆς συντελείας τοῦ αἰῶνος*, until the end of the dispensation," words exclusively, and alone employed by this evangelist, assigning the limits of its further continuance, and predicting the great religious revolu-

tion by which it was shortly to be terminated. These proofs may suffice to show that Matthew's gospel was originally written for the benefit of *converted Jews*; and the minute explanations which it occasionally furnishes respecting persons, places, and events, imply with nearly equal certainty that it was addressed to *foreign Jews*, or those living at a distance from Palestine, for whom alone such explanations were necessary. No other Jews could, for example, need to be informed that Nazareth, and Capernaum were cities of Galilee; that there was a place a little without the walls of Jerusalem, on the eastern side, called Gethsemane, and another on the opposite side, called Golgotha; that John the Baptist was beheaded by order of Herod Antipas, through the machinations of Herodias, his brother Philip's wife; that, at the period of the death of Christ, Caiaphas was high-priest, and Pontius Pilate governor of Judea; and that, at each return of the Passover, the Roman procurator was accustomed to release to the multitude assembled at Jerusalem, any prisoner whom they might demand.

Matt. i. ii. iii. 1—3; iv. 12—17, 23; v. 17—20, &c.; vii. 28, 29; viii. 2, 10—12, 16—20; ix. 18, 35; x. 5, 6, 23; xii. 15—45; xiii. 34, 35, 52; xiv. 1—12, 33; xv. 12—14, 22—28; xvi. 21—28; xvii. 24—27; xix. 23—30; xx. 20—28; xxi. 1—5, 40—43; xxiii. xxiv. xxv. xxvi. 3, 36, 56; xxvii. 1, 2, 9, 10, 15, 33, 35; xxviii.

(To be continued.)

London, Nov. 1834.

W. S.

REVIEW OF BOOKS.

The Life of the late Dr. Adam Clarke, from Original Papers, by a Member of his Family. 3 vols. 8vo. cloth, with Portraits. London: Simpkin and Marshall.

AUTO-BIOGRAPHICAL Memoirs, when written with simplicity and ingenuousness, must ever be interesting to those who love to trace the progress of the human mind through its different states of feeling, volition, and action. Such developments of the operations and motives of the inner man, such unveilings of the mysteries of the heart, impart more correct intelligence than can be otherwise acquired of the workings of human nature. But that simplicity, which constitutes the principal value of such a narrative, must result from the character of the narrator himself: if he write memoirs designedly for the public eye, he will be tempted to suppress many things, and to colour or extenuate others, just so far as his feelings of self-complacency and pride becloud the transparency, and warp the uprightness of his mind. In such cases, therefore, great allowance must be made, on the ground of self-love, which clings to every member of the human family, and from which, it is obvious, in the first of these volumes, that some of the best of men are not entirely divested. And further, when the incompleteness of such a memoir, as in the case before us, is to be supplied by a son or a daughter, we must expect that filial affection will employ every mean to present the parental character in the most amiable aspect, as if the eulogy rather than the history of the indi-

vidual were to be recorded. It is however, but justice to say, that while the second and third of these volumes are not what we should have wished or expected from the children of Dr. Clarke, yet they are far less exceptionable than his own auto-biography.

Adam Clarke was born in the north of Ireland. His father, John Clarke, being intended for the church, received a university education, graduated at Glasgow, entered a sizer in Trinity College, Dublin, but from the circumstance of a premature marriage, he never took orders, but settled as a parish schoolmaster, in the village of Maybeg, in the county of Londonderry, where his second son, Adam, was born. Like many other boys, who have attained celebrity in after-life, it does not appear that young Clarke evinced the possession of more than ordinary talent, though the profession and attainments of his father gave him greater advantages than have been possessed by many such individuals. One incident, which it is not improbable gave a peculiar vigour and energy to his mind, and, perhaps, awakened that passion for learning, which in future life became so ardent, deserves to be noticed. Being put by his father to learn Latin, he found a succession of difficulties, which seemed to increase as he advanced, until his mind was bewildered, and his spirit subdued by the effort, and, to use his own words, "his distress was indescribable, he watered his book with his tears, till at length he laid it aside with a broken

heart, and in utter despair of ever being able to make any progress." Being severely reprov'd by his master (for he was not now under his father's tuition), and bitterly taunted by one of his schoolfellows, he was roused from his lethargy;—the effect of this was astonishing; he felt, as he expressed himself,

"As if something had broken within him; his mind, in a moment, was all light. Though he felt indescribably mortified, he did not feel indignant. What, said he in himself, shall I ever be a dunce, and the butt of those fellows' insults! He snatched up his book, in a few moments committed the lesson to memory, got the construction speedily, went up, and said it without missing a word! took up another lesson, acquired it almost immediately, said this also without a blemish, and in the course of that day, wearied the master with his so often repeated returns to say lessons; and committed to memory all the Latin verses, with their English construction, in which heavy and tedious Lilly has described the four conjugations, with their rules and exceptions. Nothing like this had ever appeared in the school before; the boys were astonished; admiration took the place of mockings and insult, and from that hour, it may be said from that moment, he found his memory at least capable of embracing every subject that was brought before it, and his own long sorrow was turned into instant joy!"

After this, young Clarke manifested an ability equal to all the requirements of the school, and evinced an ardent desire for knowledge, which laid the foundation for those attainments which afterwards raised him to an elevated station in the literary world.

He was early the subject of religious impressions, but it was not until he heard the Methodist preachers that his convictions had that abiding influence on his heart, which produced a decided change in his character and conduct. This happy result being secured, it was not likely that a youth of his ardent temperament would remain slothful or indifferent in his religious pro-

fession, consequently, we find him endeavouring to promote religion in his own family, stirring up his schoolfellows, visiting his neighbours from house to house, praying and reading the Scriptures, traversing the surrounding neighbourhood on a sabbath-day, exhorting and beseeching men to be reconciled to God. A youth so devoted to do good, necessarily attracted attention, and awakened a conviction of his aptitude for ministerial labours. He was, therefore, recommended to Mr. Wesley, who engaged to send him to Kingswood, to complete his education, before he regularly engaged in the work of the ministry. At that ill-conducted institution he arrived, and after enduring the severest mortification, and the most cruel neglect, he was sent out, after a month's training, as a regular preacher, by the founder of Methodism! His labours, in the different circuits to which he was appointed, appear to have been unwearied; his devotedness the most complete; and his concern for the conversion of souls, and the extension of the Redeemer's kingdom, ardent and intense; and he had the satisfaction to perceive that his efforts were crowned with delightful success. While he was actively engaged in the laborious duties of his ministry, he redeemed every leisure moment he could secure for the acquisition of knowledge and the cultivation of his mind; hence we find him, at the age of twenty-six, during his residence in the Norman Isles, studying Walton's *Introductio ad Linguas Orientales*, and reading and collating the Hebrew, Samaritan, Syriac, Chaldee, Vulgate, and Septuagint text in his Polyglott;—a fact which proves that he was a student of ceaseless assiduity and untiring application. It was about

this time that he entered into the married state with Miss Cooke, of Trowbridge, a lady who appears to have been admirably qualified to sympathize with him in his studies and exertions, and to share with him those responsibilities which such a union involves, and the connexion proved a source of great comfort and satisfaction to each party.

As the first volume is occupied by his own narrative, so the second and third consist of memoranda and journals, written by Dr. Clarke, to form part of his projected *Memoirs*, and also of Letters, selected and arranged in such a way as to illustrate different periods of his history, and to render but few remarks of the continuator of the narrative necessary. The whole of this portion, however, passed under his own eye, and received his formal signature to authenticate the statements!

A considerable portion of Dr. Clarke's life was exhausted in the compilation of his *Commentary*, the design of which, it seems, was early conceived, and to accomplish it with ability, he began to acquire the oriental languages. To the execution of this self-imposed and laborious task, he bent the whole force of his mind; learned, laborious, and persevering, he was unsubdued by its difficulties, and after forty years of devoted exertion, the *Commentary* was finished. It has now been long before the religious public, and whatever may be its peculiar excellencies, or glaring defects, it is but an echo of the general sentiment, to describe it as a work that displays great learning, profound research, extensive and multifarious reading, qualifications certainly of a high order, but which may be considerably alloyed by pedantic whims, sectarian prejudices, and doctrinal

peculiarities; and assuredly we think that no work of equal magnitude has of late years issued from the press, which is more disfigured by the capricious freaks of its author. Thus we frequently meet with what we conceive to be forced interpretations of the Word of God, employed to support his preconceived opinions, and thus the Scriptures are frequently made the oracles of Arminianism, rather than the oracles of truth; and, in addition to this grave charge, we cannot forbear to say, that the worth of this work is considerably diminished by expositions, that have nothing to recommend them but their novelty, recorded too with the confidence of dogmatism, and with the arrogance of oracular demonstration. Such appears to have been the character of Dr. Clarke's mind, that hesitation or doubt had no existence there; with him there were no degrees of evidence. Every sentiment he imbibed, he held with a pertinacity that nothing could shake, as resting on a basis that nothing could disturb. As soon as it was embraced, it was invested with an authority that was not to be impeached, and being enshrined in the sanctuary of his own mind, it was guarded with a sacredness and jealousy, that resisted every argument by which its infallibility might be endangered. We might confirm this view, by frequent extracts from the volumes before us. Suffice it to allude to an assertion or two of his own. Vol. i. p. 87, and p. 171.

"By this reading (*viz.* a constant reading of the Scriptures, and he was then but between sixteen and seventeen years of age,) by this reading he acquired and fixed his creed in all its articles, not one of which he ever after found reason to change."

Now this creed consists of thir-

ty-two articles, including all the difficult theological questions that have agitated the Christian Church, some of his sentiments, in reference to which we feel persuaded he would have seen reason to alter, had he been more accustomed to estimate the force, and to own the authority of evidence. But such was the tenacity with which he grasped every thing that he had made his own, that nothing could rest it from his retentive hold. Again, when speaking of his favourite views of the Sonship of Christ, he talks of "demonstration;" of having produced a single argument "which is unanswerable;" of "attempts having been made to confute his doctrine, which are all absurd;" and much of the same spirit is to be traced throughout his Commentary. It was impossible, however, for Dr. Clarke to write so large a work, explanatory of the Word of God, without having said much that is excellent, yet we urgently recommend that his interpretations be not adopted, until they have been thoroughly examined.

Although Dr. Clarke had engaged to execute this extensive work, yet he found time for other literary labours. Thus, we find him employed by the Government to prepare a Supplement and a Continuation of the national collection of State Papers, called *Rymer's Fœdera*, a trust which was no mean testimony of the Doctor's learning and ability. This task necessarily required considerable labour in collating manuscripts, and in decyphering musty and worm-eaten records, which he performed, however, in a manner to justify the discrimination of those who had selected him for the work. During ten years, he toiled with determined perseverance for the accomplishment of this great na-

tional object, until the state of his health, and his other engagements, rendered it necessary for him to relinquish the task.

From the nature of the Doctor's studies, he was eminently fitted to assist the efforts of the Bible Society; and, prompted by affection to the book which it is the object of that noble Institution to circulate throughout the families of the earth, he willingly employed in its service all the learning he had acquired, and all the time he could command. These volumes contain facts, letters, and other documents, that prove how highly those services were estimated by the members of that Society. One instance of his disinterested spirit and Christian generosity, in connexion with that Institution, deserves to be recorded. He had been employed by the Committee in the construction of a scale of Arabic types, which cost him considerable time and labour, for this service they offered him the sum of £50, but he nobly declined all remuneration. A new edition of Walton's Polyglott Bible, was an object which lay near the heart of Dr. Clarke, and certainly a noble object it was, worthy the attention and regard of every lover of biblical literature; he therefore, after mentioning it to a number of literary friends in connection with the Rev. J. Pratt, secured a meeting of various eminent individuals, at the house of Lord Teignmouth, when it was concluded that a specimen sheet should be published under the superintendence of Dr. Clarke, and distributed among the great and learned of the nation. The tract written on the occasion, insisted on the importance

"Of Polyglott editions of the Scriptures serving as secure repositories of the most pure copies of the original texts, and ancient versions, which can be formed from all the accessible sources of

criticism at the respective periods of their publication, forming, in consequence, standard texts, which are followed in smaller editions; and also exhibiting the texts, and versions, in such order and connection, as to supply the best means of interpreting the Scriptures."

It also observed, that

"The Biblia Polyglotta, and Lexicon Heptaglotton has continued a monument of the erudition and munificence of the British nation for a hundred and fifty years; no other state having attempted, since its publication, any improvement on its plans or execution; a new race of scholars has, however, sprung up in the interval, and opened and freely used new sources of sacred erudition.

"Invaluable copies of the originals and versions have been discovered, and diligently collated, while some ancient versions, not before known to exist, have been brought to light, and these other means of correcting and illustrating the sacred text, have been applied to this purpose, on sound and discriminating principles of criticism. It now remains, (continues the pamphlet,) for the united British Empire to answer the wishes of scholars throughout Europe, and to confirm and perpetuate its former literary claims on their gratitude, by republishing the Polyglott Bible, in a manner worthy of the national munificence, and the present matured state of biblical learning."

A work so worthy of an enlightened and a Christian people, it might be imagined, could not fail to prosper. But it was left to the patronage and direction of the bishops! And our readers will not therefore wonder that it failed. But lest this statement be attributed to our alleged prejudices, let Dr. Clarke be heard: twelve years after this meeting, in a letter to Dr. Pettigrew, the librarian of the Duke of Sussex, he thus writes:—

"I also enclose what has probably not yet met the eye of his Royal Highness; the plan and specimen of a new edition of the Polyglott, projected by the Rev. Josiah Pratt and myself. As soon as the proposal was made known, several lay gentlemen came forward with liberal promises of pecuniary assistance; and

among the rest, my brother-in-law, Joseph Butterworth, Esq. M. P., engaged to give £50 per annum for seven years; as it was taken for granted the work would require that time in preparation for, and passing through the press. I offered my service to prepare the Hebrew text, and correct it for the press, and superintend the Persian. Mr. Pratt offered to correct and arrange the Varize Lectiones, which would have given him great labour, and for which few are better qualified. In order to bring the design into a tangible shape, a meeting was appointed at Lord Teignmouth's, with his Lordship, the Bishop of St. David's, Mr. Shakespeare, the Professor of Arabic, Archdeacon Wrangham, some other gentlemen, with Mr. Pratt and myself. As the Bishop expressed a strong desire that the work should originate with the Bishops, and we were earnestly desirous that it should, we were directed to draw up a plan and prospectus, print and send a parcel to Lord Teignmouth, who undertook to distribute them among the lay Lords, and a parcel to his Lordship of St. David's, who undertook to distribute them among the Bishops. This was accordingly done, and as I was then a Sub-Commissioner of the Records, having a selection of State Papers under my direction, and in consequence was acquainted with his Majesty's ministers, I sent a copy to each. No backwardness was expressed anywhere, all rejoiced at the prospect of adding this most signal trophy to our national honour. This work was delivered into the hands of the Right Reverend the Bishop, and there—it *sleeps in peace*. Had I suspected this issue, I would have endeavoured to have got access to the Prince Regent, and on my knees have presented to His Royal Highness a memorial on the subject; and I have no doubt the project would have met with his approbation: under his commands the Bishops would have exerted their influence, for this was all that was required of them, and most probably a *Regium Donum* would have covered the expenses."

Too long was it the reproach of the Protestant churches, that none of the princes, bishops, or patrons of learning amongst the reformed, had attempted the publication of a Polyglott Bible; but that works of such untold service to biblical criticism, and the true interpretation of the Scriptures, had been left

to the zeal and liberality of Catholic sovereigns and prelates, who, in Spain, France, and the Netherlands, those strong holds of Popery, had successively published several editions, in a most sumptuous manner. This just reproach was rolled away by the appearance of the '*Biblia Polyglotta Waltoni*,' which is by far the most important and valuable biblical apparatus that ever issued from the British press. And when, gentle reader, was it published? "not," to use the words of Mr. Orme, "during the reigns of royal 'defenders of the faith,' and under the auspices of her richly benefited bishops; but during the reign of fanaticism, and under the patronage of the prince of fanatics, *Oliveer Cromwell!*" Seeing, then, that these critical works were originally published first under Popish, and then under Puritanical auspices, some people might have supposed that the English bishops of the nineteenth century would have entered into this project with peculiar zeal, if it had been only to do honour to their church and order—but such persons ought to consider that these works not only began with heretics and schismatics, but that a similar publication was now proposed by an evangelical clergyman, and a Methodist preacher, and then they will see, that looking at the whole case, there must have been, at least to the eyes of the Bishops, something peculiarly suspicious about it, indeed quite enough to induce their Lordships to pause, and thus to save at once their purses and their pains!

The multiplicity of Dr. Clarke's literary labours did not prevent him from exerting himself to the utmost to establish a mission to the neglected Isles of Shetland; and in no part of his history does his character appear more

amiable than in connection with this object. His letters to the missionaries who were sent out, breathe a spirit of the tenderest sympathy and concern; he cheered and counselled them in a strain of the most cordial affection, and exerted his best influence to facilitate their labours, and promote their comfort, amid those inclement and uncivilized regions, until he had the high gratification to know that the gospel had principally, through his instrumentality, been extensively useful amongst a people who were hitherto strangers to its knowledge and its blessings.

But it is as a scholar that Dr. Clarke was generally known, and in this character his name will be transmitted to future time; for it will be impossible to read his *Bibliographical Dictionary*, his *Succession of Sacred Literature*, and above all his *Commentary*, without impressing those of an after generation that his stores of learning were extraordinary. Extraordinary, we say, for when we think of the numerous engagements that must have continually interrupted that consecutive application which is so essential in the acquirement of languages, we are almost at a loss to conceive how he collected the resources he possessed. On this subject, we regret that the volumes before us contain so little information. That he had an intimate acquaintance with the languages of the original Scriptures, that he could read French, that he had an extensive knowledge of both Arabic and Persic, we infer rather from incidental notices than otherwise, but if our impression is correct, this was but a very limited portion of his lingual acquisitions. Now, as it is on his literary attainments, that his reputation must be built, we cannot but think that a greater

prominence should have been given to this part of his character, in a memoir of his life. Had his journals been considerably abridged, and many of his letters, which the public could well spare, been altogether omitted, and more information had been conveyed respecting his habits and researches as a scholar, the work would have been more instructive and acceptable.

As a theologian, Dr. Clarke will occupy a position far inferior to that on which his scholarship has placed him. It is true, that he was richly gifted in hermeneutical and philological attainments, so valuable in the art of biblical criticism. But in a profound and intimate acquaintance with theological truth, in correct and comprehensive views of the Word of God, in ascertaining the mind of the Spirit, by a large and careful and cautious induction of scriptural statements and facts, in abstracting and generalizing great principles from the scattered portions of revelation, and applying those principles to the illustration of other and obscure passages, in these labours a very subordinate place must be assigned him. With such men as Mill, and Wetstein, and Griesbach, and Kennicott, if he had exclusively devoted himself to that department in which they excelled, he might have occupied an equal position. But with such men as Hooker and Barrow, Howe and Edwards, his name must never be associated. As the editor of Walton's Polyglott, few scholars, perhaps, would have been equal to him; but as the author of a body of divinity, most theologians would have surpassed him. In the acquisition of knowledge, Dr. Clarke united all the ardour of youth with all the vigour

of manhood, but in the power of assimilating the knowledge acquired, he was certainly very deficient; he had capacity, but he had no genius; he had energy, but it was not a plastic power; he had a large measure of what is generally called common sense, but he had no imagination, and but little taste; he would press with resistless urgency to the attainment of an object, when it was to be secured by active labour, and unwearied toil, but when it was necessary, he found it difficult to rein in his speed. He could not bear delay; he could not endure that suspended state of the mind, which waits for further light; on this account, we think he was frequently precipitate in his conclusions, and where his opinions were once formed, they were not again to be questioned. Further, he permitted himself to be too much fettered by the creed of his early days to be a good theologian; a creed too, which he seemed cordially to love, because it was the creed of his youth, and which he held with a tenacity of grasp, that would not yield to the force of any arguments proving its unsoundness. It is sometimes amusing to see with what a complacent air he acts the logician, often producing his conclusions after he has taken for granted the very thing to be proved.

We could produce many instances of this kind, but our limits will only permit us to mention one, in reference to his favourite views of the Sonship of Christ. This boasted argument is a specimen of his defective reasoning faculty; he speaks, as we think, in a tone of arrogance about the Father and the Son, and the Divine nature, and eternity, as if he perfectly comprehended the meaning of these

mysterious terms, and as if they were as explicable as those which express the relations subsisting among men. Now, if the distinctions of the Triune God in the economical arrangements of redemption, were precisely similar to the relative distinctions among ourselves, he might perhaps have talked of demonstration; but certainly to him would never have belonged the honour of originating the "unanswerable argument," for it would then have been self-evident to all; for divested of its verbiage, it may be reduced to a very few words; thus, a son supposes a father; a father supposes antecedent existence; and really we cannot see what more the Doctor has discovered, and then he applies this reasoning to the two persons in the Trinity sustaining these characters, from which he confidently pronounces that the term, "Son of God," cannot have any reference to the Divine nature of our Lord. But surely it is not in this summary way, that we mortals are to settle these awfully profound questions; questions into which angels desire to look, and

"Wonder while they gaze."

As a preacher, too, we can only assign to Dr. Clarke a subordinate position. He was not eloquent, he was not profound, he was not convincing. There was frequently a great want of unity in the design of his discourses; no consecutive exhibition of some one great truth which the text might embody; a wide range of remark, but little concentration. We admit, that frequently trains of striking thought occurred in his discourses, but not unfrequently altogether irrelevant; often a great deal of declamation and overweening confidence; tones of authority which did not conciliate, but repelled, as if he were uttering

the mandates of a monarch, instead of persuading and beseeching men to be reconciled to God. He also appeared too conscious of the high reputation which his learning had secured for him; this occasioned a frequent display of egotism in his sermons, as if he were invested with some peculiar prerogative, to decide by his own dictum the most important concerns. We think, also, that his learning was too frequently displayed, which, in a divinity hall, with a company of students around him, would not have been out of place, but when addressed to an unlettered throng, was often ludicrous. It is amusing to read, in one of his Shetland Journals, the following grave record respecting a sermon he preached at Lerwick.

"The principal subject of the discourse respected the manner in which a divine revelation was given to man, and the care God has taken to preserve that revelation from corruption, arising either from the carelessness or malevolence of the transcribers of the original text, or in the different translations made of it. And I particularly spake of the Greek version of the Septuagint, made at Alexandria, about 285 years before Christ, and the Latin Vulgate, made by St. Jerome in the fourth century."

In reading this, we could not but ask ourselves, what the poor Shetlanders could know, or would care to know, about the Septuagint, or the Vulgate, or the different translations, or the carelessness of transcribers; certainly, the pulpit in general, and especially before such an audience, is not the place for the exhibition of such statements.

In the various relations of life, Dr. Clarke exhibited a combination of amiable and estimable qualities: as a husband, he was confiding, affectionate, and sympathetic; as a father, kind and tender, blending indulgence with control, uniting the influence of authority with the influence of

love; as a friend, he appears to have been faithful and constant, sincere and lasting; as a minister, he was diligent in the discharge of his duties, benevolent and consoling to the afflicted and the poor; in his various engagements, he was prompt, punctual, and inflexibly upright, evincing in the fulfilment of his obligations, characteristics of the most honourable mind: but these excellences were not without their foil. Hence, in reading over his own narrative, and journals, and letters, we have been frequently pained with the constant effort he manifests to put himself in the most favourable light, which is a fearful sin against that simplicity which is so essential to the interest and truth of such a memoir: with his love of consequence, his self-complacency, his calm eulogies on his own conduct, his bitter and caustic severity against others, his apparent unconsciousness of sin in himself, as if he exemplified in practice that complete sanctification of which he was so devoted an advocate in theory, his affected religionism, by which we mean the frequent use of phrases and terms expressive of piety, but in such connections as appears to us unnatural and unfelt; his frequent anxiety to disavow being a dissenter, and to avouch his attachment from principle and in heart to the Established Church, its constitution, its liturgy, its ceremonies, and often in such circumstances as appears like subserviency to a hierarchy from which he had separated. In thus freely remarking on the palpable defects of the character of Dr. Clarke, we hope that it will not be supposed that "we have put down aught in malice." If we know our own hearts, which have certainly "deceived us too often to be trusted without jea-

lousy," we are uninfluenced by such a feeling; we honour his memory; on account of his learning, we would readily have sat at his feet, and submitted to his authority as a scholar; we gladly yield all the distinctions which his attainments so richly deserved; we would imitate his untiring exertions for the cause of religion; we admire his ardent zeal for the salvation of his poor Shetlanders; we love the kind, affectionate, and sympathising spirit which breathes through his letters to the Shetland missionaries; we bow with pleasure to the manly, the disinterested spirit, which could refuse pecuniary reward for his labours on behalf of the Bible Society:—but, in remembering these things, we must not forget "the necessary limitation of human excellence."

But we cannot close these extended remarks without observing, that the life of Dr. Clarke conveys a powerful lesson to all who will receive it, but especially to those who are engaged in the work of the ministry, teaching how much may be really accomplished in this short life by well-regulated efforts, by close application, and by a careful and diligent economy of time. Rightly directed and persevering industry, whether in the acquisition of knowledge, or the cultivation of religion, or the extension of the kingdom of Christ, is its own reward; but the indolent and the supine, who make but a few feeble and ineffective exertions in any pursuit, must not be surprised if they meet with a succession of difficulties,—the righteous retribution of self-indulgence and sloth.

We take our leave, therefore, of these amusing volumes, by frankly expressing our conviction, that whilst they contain a mass of valuable materials, they do not

furnish such a memoir as will meet the expectations of the religious public, or as will, we imagine, satisfy the denomination of which Dr. Clarke was so distinguished and venerated a member.

Observations on the late Proceedings in the Vice-Chancellor's Court, in Re the Attorney-General versus Shore; in a Letter addressed to the Vice-Chancellor. By W. Worsley, B. A.

An Appeal to the Public against the Imputations of Mr. Knight, in a Speech delivered by him as one of the Counsel for the Relators in the above-named Cause. By W. Hincks, F. L. S.

A Plain Statement of the Trusts, and recent Administrations of Lady Hewley's Charities, as now in Proof in the Suit of the Attorney-General v. Shore, Esq. and others, with Remarks on Efforts now making to effect "A total Disunion between Church and State." By T. W. Tottie.

An Historical Defence of the Trustees of Lady Hewley's Foundations, and the Claims upon them of the Presbyterian Ministry of England. By J. Hunter, F. S. A.

THE evident design of the principal part of these publications, as we have already stated, is to persuade the reader that Lady Hewley was undoubtedly a Presbyterian;* and that as the present trustees, or a great majority of them, belong to a class of Protestant Dissenters, to whom this appellation is sometimes applied, they must of course be the very persons to whom the distribution of her liberality properly belongs. These premises, however, thus confidently assumed, are without any solid foundation. No evidence exists as to her views in

reference to questions of church polity; and nothing has been adduced in proof that even the very first step towards the Presbyterian form of church government was ever taken in the city of York. There was no obstacle in the way of forming at least a kirk session; but no mention is made, in any of the documents which still remain, of any lay elders, or ruling officers, besides the pastor. Dr. Colton, the first minister of St. Saviour Gate Chapel was educated abroad as a physician, and we know nothing of his sentiments in matters of church government. Mr. Hotham, who was appointed co-pastor with Dr. Colton during the life time of Lady Hewley, received his education for the ministry chiefly under the superintendence of Timothy Jollie, who belonged to a Congregational family, and who, notwithstanding the assertion of Mr. Hunter,* we have good authority for saying, was himself Congregational in judgment.† That the people of St. Saviour Gate Chapel acted upon Congregational principles we may infer from a variety of circumstances. It appears from documents still, or very lately in the hands of his descendants, that in 1698, the congregation were looking out for an assistant to Dr. Colton, and that Mr. Hotham accepted their invitation, and settled amongst them without any reference whatever to any other party. "When Mr. Hotham died, Mr. Cappe, who had been educated under Dr. Doddridge, an Independent, was elected, in 1755-6, by the congregation—not even nominated by the trustees."‡ Now we

* "Lady Hewley was undoubtedly a Presbyterian; her maiden name was Wolrich; and, if the legal seizin in her estate had not been vested in the original and successive trustees, these estates would have descended to T. Wolrich Stansfield, Esq., reputed to be a Unitarian!!!" Tottie's Plain Statement, p. 40.

* Defence, p. 61.

† Wilson's Dissenting Churches, vol. i., p. 492, 345. Memoir of O. Heywood, p. 33.

‡ Tottie's Plain Statement, p. 24.

have actually grown grey in the study of different modes of church order, and we protest, without the slightest hesitation, that this is precisely what we understand by the Congregational scheme of church government, as opposed to Kirk Sessions and Courts of Review. Those peculiar features of Presbyterianism might easily have been introduced in the most unfavourable times. "But there was," as Mr. Hunter himself says, "no sufficient union and connexion established among these societies; no representative, or other body who could consult for the common benefit of the whole, or could determine questions of right which might arise within the body itself;" even though, "when the societies were first formed, there was a favourable opportunity for such a consolidation."* Thus, by the admission of one of the most strenuous advocates for the term Presbyterian as applied to modern Socinians and Arians, these societies were strictly Independent, when they might, without any difficulty, have been Presbyterian,

"Under the Commonwealth," says Mr. Hincks,† "when the power passed into their hands, the Presbyterians attempted to exercise a system of church government in England similar to that which exists in Scotland, but they very partially succeeded. After they had been deceived and betrayed by Charles II., had been obliged, for conscience sake, to become Nonconformists, and had been exposed to frequent and severe persecution, they were found, at the Revolution, very greatly improved. They had now given up all hope of establishing a general church government on their principle in

England, and being unable to have regular presbyteries and synods, the ministers directed their own congregations, assisted only by occasional meetings of their body, which claimed no authority, and were probably held only in some districts. It is remarkable how easy the Presbyterians in England made themselves, in the absence of that form of church government which has generally been associated with their principles, and how soon they seem to have rejoiced in their freedom from it:" that is, in other words, how soon they became, like the late Dr. Priestley, even zealous Independents.*

But the defendants, in this case, contend, that great liberality, or in other words having no creed,† is the distinguishing characteristic of Presbyterianism, that this liberality, or indifference, or whatever else it might be called, is also symbolical of Unitarianism, extending to all those doctrines, which, by every other denomination, are regarded as essential to Christianity, and therefore Presbyterian and Unitarian are synonymous terms. This perverted definition of a phrase which is more precisely significant than many of those by which different classes of professing Christians are usually known, would suit, it is true, most of those congregations which are understood to have been originally Presbyterian in judgment, but it would also involve some which, though erroneous in doctrine, have always been Independent in practice. Are they then Presbyterians merely because they have rejected those doctrines on which their predecessors found-

* Brown's Vindication of the Presbyterian Form of Church Government, p. 60.

† Hinck's Appeal, pp. 25, 30, *cum multis aliis.*

* Hunter's Historical Defence, p. 13.

† In his Appeal, p. 25.

ed all their hopes of acceptance with God?

It is admitted by the writers, whose pamphlets now lie before us, that long anterior to the time at which Lady Hewley executed those deeds of conveyance by which a great proportion of her property was assigned to benevolent purposes, a union had been formed between the Presbyterians and Independents, but they contend that these two parties became distinct again upon the appearance of Dr. Daniel Williams's publications; and still more so upon the dispute at Salters' Hall. Mr. Hunter says,* that "Dr. Williams, an eminent Presbyterian minister, the founder of the Dissenters' Library, was peculiarly an object of dislike and attack to the Independents. They even proceeded so far as to charge him with immoralities; an inquiry was instituted, and he came out clear." As it respects the Independents in general, or to any considerable extent, this passage contains a gross falsehood. There were but few of the Independents who adopted the sentiments of Dr. Crisp, whilst Dr. Williams has always been spoken of with respect, and has been charged by them with nothing beyond the adoption, in his just indignation against the injurious dogmas of Antinomianism, of a few terms not often used by orthodox writers, and which might possibly be misunderstood. The fact is, no party has, at any time, so uniformly agreed, nor does any, in the present day, so uniformly agree with the moderate Calvinism of Dr. Williams as the Independents. Isaac Chauncy, his chief opponent, was an American divine; and Lobb, whose zeal in attempting to disunite the Dis-

ters was highly conspicuous, could not be regarded as a fair specimen of the Independents.

Not less incorrect is the Unitarian version of the transaction at Salters' Hall. The division which took place, on that unhappy occasion, had nothing whatever to do with those principles which properly distinguish the Presbyterian from the Independent, as both parties, the subscribers and the non-subscribers, contained persons of all the three denominations, so that according to the modern absurd and highly improper application of the two principal terms, there were, at this meeting, Presbyterian Independents, and Independent Presbyterians; Baptist Independents, and Baptist Presbyterians!!

It is by no means correct to represent the Independents as solely, or even chiefly distinguished by their rigid adherence to the peculiar doctrines of John Calvin. Generally speaking, his works are very little known amongst them, whilst they regard themselves not bound by any human creed, and as much the strenuous advocates of unfettered freedom of inquiry, as any other denomination of professing Christians. If they agree with the distinguishing principles of the Genevan Reformer, this arises from no particular deference to his authority, but from a conviction that they are derived from the word of God; nor would they for a moment attempt to compare those doctrines, by which the pious Arminian and the pious Calvinist are alike distinguished, with the cheerless dogmas of the Unitarian school—dogmas which, in their view, make no provision for the most urgent wants of our fallen nature.

It is confidently asserted, in the pamphlets before us, and the late Lord Chancellor, in the Christian

* Historical Defence, p. 17.

Reformer,* is made to concur in this opinion, that "there are scarcely any Calvinistic professors, at this day, who approve of Bowles' Catechism;† and that "Bowles' Catechism appears to contain scarcely any thing repugnant to the creed of the Unitarian.‡ If taken in its obvious meaning, especially in connexion with the quotations from the Sacred Writings, the orthodox, in general, whether Arminian or Calvinistic, we have no doubt, would regard this document sufficiently explicit to distinguish it from a Unitarian catechism; and surely the author never intended that his little manual should favour a system which he elsewhere denounces as a dangerous heresy. Mr. Hinck in his Appeal,§ will explain why they thus argue—"There have been," says he, "many persons who have thought right to employ Trinitarian language, who as readily explain their meaning to be such as those calling themselves Unitarian, entirely assent to, and even claim as their distinguishing doctrine." So, forsooth, because it is convenient for Unitarians to use equivocal language, we are to suppose that Mr. Bowles masked his opinions also! It is extremely inconclusive also to allege that "the composing and publishing, by Mr. Bowles, of the catechism which bears his name, afford the strongest evidence that the religious opinions of the Presbyterians had undergone a considerable change between 1643, when the Assembly's Catechism was publicly recognized, and 1707, when Lady Hewley, by her rules, required that her almshouse women should be able to repeat Mr. Bowles' Catechism.||" The

Rev. J. Bulmer, Mr. W. F. Lloyd, and the Rev. Dr. H. F. Burder, and many other reputed Calvinistic Independents, "strict and sincere in their dogmatic observances,"* have written catechisms, and are we therefore to conclude that they disapprove of that by the Assembly of Divines? Quite the contrary. Matthew Henry, one of the most eminent Presbyterians (if we must use the term) in the time of Lady Hewley, was a zealous advocate for catechetical exercises. He commonly used the Assembly's; but he also wrote "a Scripture Catechism," and "a Plain Catechism for Children."† Mr. Baron Parke is reported‡ to have said that "he had examined the two Catechisms," that is, Bowles' and the Assembly's, and the latter, "leaving out the text, was undoubtedly a little shorter." Now the fact is quite the contrary, for the Assembly's Shorter Catechism contains 107 questions, and that by Bowles only 57, and with answers much more brief. We may reasonably conclude, therefore, that the latter was intended to be initiatory to the former, and to occupy a situation like that of Dr. Watts's in our present system of catechetical instruction. The design of Lady Hewley, it is probable, in *imposing this test*, was to satisfy herself, that her trustees would thereby secure the religious education of those for whom she founded and endowed her hospital.

The Unitarians cannot question the probability that the Rev. E. Bowles and Lady Hewley were

* Vol. i. New Series, p. 574.

† Worsley's Observations, p. 25.

‡ Idem, p. 9.

§ P. 66.

|| Toller's Statement, p. 12.

* Toller's Statement, p. 48.

† These were first published in 1702 and 1703. See also his Sermon concerning the Catechising of Children, preached April 7, 1715.

‡ Christian Reformer, New Series, Vol. i. p. 576.

Trinitarians, but then they argue, that although it is admitted "that the opinions of the Presbyterian body at large did agree very much with the moderate orthodoxy of Baxter, when these foundations were made;"* and although "the successors of the ejected ministers have abandoned some of the opinions which their predecessors held respecting the nature of the gospel;"† and although they cannot affirm that, in her opinions upon doctrinal points of religion, Lady Hewley agreed with her present trustees, yet that for all this they may be the proper distributors of her bounty still, inasmuch as "it is hard to say what would have been her opinions had she lived in the present day."‡ One of these writers, indeed, thinks that "it is extremely probable that if her life had been prolonged to the present day, if she had continued a dissenter, she would have thought Mr. Wellbeloved a fit and worthy successor to her friend Dr. Colton, and would have been a liberal subscriber to the British and Foreign Unitarian Association;"§ and therefore the present trustees are the proper administrators of her Ladyship's liberality, and the relators, in the cause now brought by appeal before the Lord Chancellor, ought to be nonsuited. Of course we admire the ingenuity and logical sequence of this argument, and have no doubt but it will have its due weight with the learned personage by whom the question will now be decided.

But after all, it appears to us that the question is not what meaning the Unitarians can manage to attach to certain passages in

Bowles' Catechism, but what was their intended meaning, and how Lady Hewley must have understood them. Indifference to doctrines, the defendants well know, does not belong to the advocates of Trinitarian principles. Admitting that Lady Hewley was a Trinitarian, and of this there is the highest possible degree of probability, and what is equally indisputable, that, in her estimation, religion was a matter of serious moment, then it follows that the proper divinity of Christ, the atonement, and the other orthodox doctrines which the Unitarians impugn were received by her Ladyship as essential to Christianity, and without which, Christianity would have been to her only a name. It is not, therefore, in the nature of things, that a pious and intelligent Trinitarian, such as we have no doubt Lady Hewley was, should be indifferent whether or not any part of her property should be devoted to the propagation and support of Unitarian principles. Such a state of mind would have been no less than a virtual renunciation of her professed sentiments: it would have been totally incompatible with any rational and serious reception of Trinitarian principles.

Much is said in the course of these pamphlets to charge persecution on the relators. The defendants claim the mere name of Presbyterians, and affirm that they, on that account, are the proper representatives of Lady Hewley's first trustees; while the relators contend, on the other hand, that Lady Hewley, as a pious Trinitarian, could not, consistently with her own principles, design her property for the promotion of Unitarian sentiments; and we must confess that we have not been able to discover on what authority they are required to exercise legal forbearance towards those

* Hunter's Defence, p. 41.

† Ibid, p. 34.

‡ Worsley's Observations, p. 25.

§ Yates' Letter, p. 86.

who deny to the donor the privilege of devoting her property according to her own convictions. The judgment which has already been pronounced, shows at least that the relators had some equitable ground to proceed upon, and as to persecuting those who stand opposed to them in doctrinal sentiments, in their names we repel the imputation, and would recommend the English Unitarians to instruct their continental brethren to avoid that evil about which they grow so eloquent.

Remains of James S. Carmichael, late Teacher in Circus Place School, Edinburgh. With a Memoir of his Life. By the Rev. David King, Minister of the United Associate Congregation, Greyfriars, Glasgow. Edinburgh: William Oliphant and Son. 1834. 12mo. pp. 215.

To a mind given to ponder over the events of human life, there are few reflections more painfully interesting than those which are excited by the removal of early excellence. Our nature leads us to contemplate with interest those who are just entering upon the scenes of active life; we think of all the perils they are about to encounter, and of all the trials they must endure; and if we discern in them that which seems to promise them, if not an uninterrupted, at least an ultimately successful passage, we are prone to look forward with a placid complacency, not unmixed, however, with anxiety to their future career. But there are cases in which the interest we feel is of a much deeper and more powerful character. If the individual in early youth has shown unwonted energy of mind—if we have discerned in him the germ of great thoughts, or the elements of what may come forth into grand achievements,—if we have watched

over the budding and blossoming of the yet tender plant, and seen in these the promise of a luxuriant and wealthy tree,—above all, if we have beheld each endowment, as it rose and expanded into maturer vigour, dedicated to the interests, and entwining itself with the fortunes of some noble cause: it is impossible for us to refrain from lingering with a feeling of almost personal interest over the scene, and allowing busy Fancy to minister to Hope as to the meridian course of one on whom the morning has so fairly dawned. We naturally conclude, that where the first fruits are so rich, the harvest will be exuberant; and we look forward with no partial or unstable confidence to the time when its stores shall be gathered in. In all such cases the possibility of failure is what seldom occurs to the mind; or if perchance it should obtrude itself, it is too unwelcome to be long retained. We thus, unmindful of the uncertainty of all things here below, nurse the mind with pleasing anticipations, and so are but little prepared to view with calmness or serenity that desolation which the hand of death so frequently throws over all such prospects. It seems to us strange and unnatural that individuals so well adapted both by power and inclination to benefit their species, should be taken away just when they were beginning to exert some definite influence upon those around them. We feel a sense of disappointment, commensurate not so much with what the individual really was, as with what our own feelings led us to expect he would become. It is not that a certain quantity has been subtracted from the aggregate of sublunary excellence; but that we have lost what, from its being undestimated and indeterminate, we

valued at a rate far exceeding perhaps its real worth. The individual, it is true, may not have been in any degree related to us—we may not even have spent an hour in his society—but still he formed part of a chain which we had pleased ourselves in twining, and his death having broken an essential link, we feel as if we ourselves had been sufferers by his loss.

Antecedent to, or apart from, the light of the Gospel, such events appear very mysterious and dark. And yet, even then, when the keen edge of vexation has been worn off, and the mind has resumed its native elasticity, suggestions of a nature at once lofty and consolatory are not unlikely to arise. It is scarcely reason, but a sort of nurtured instinct, which suggests to us that it is hardly possible that an intellect, which beamed so brightly during the brief term of its existence here, can have been altogether quenched; or that that moral loveliness which every day seemed only more fully to develop, can all at once and for ever have faded. These were not things of earth—they were inclosed in materialism, but in the very power which they awayed over that materialism, they vindicated their claim to a nobler origin, and held forth no doubtful augury of a nobler destiny. And wherefore that gradual development—wherefore that marked and measurable progress—wherefore that slow, but steady, advance from power to power, from capacity to capacity, as diverse from the sudden perfection of the lower animals—if, after all, our fate is to die and be forgotten like them? Amid such questions unenlightened mind moves in a fluctuating belief, ever gravitating to the centre point of certainty, yet ever solicited from it by some external force. The intel-

lect wanders amid mysteries, but yet hope is strong. Her path is enveloped in darkness, but she has a light within herself, kindled by the breath of Omnipotence, and she struggles through “the palpable obscure” to reach a point from which she may view the hidden destiny of man, and she speaks strongly within him of a being that shall never end. And then Fancy paints her “islands of the blest,” and holds up to him the prospect of “a better land, where the departed dwell in plenteous joy, amid balmy flowers, and free from every pain; where change shall never trouble them, nor any disease assail; where hunger and thirst are unknown, and the desire-filled life of humanity is forgotten; yea, where amid the pure beams of heaven, they shall want no more.”* And then comes Religion with her ὃν θεοὶ φιλοῦσι νέον ἀποθνήσκει, not only to disperse the gloom of doubt and fear, but to shed a peculiar lustre around the tomb of the early dead. It is thus that the spirit which is within us gives form and vigour to its instinctive longings; and it is thus that even amid the heaped and shapeless ruins of our nature, we are ever and anon lighting upon some splendid fragment that tells us of the majestic beauty of that temple into which God had created us as a habitation for himself; for what could prompt man to seek consolation by referring the death of the youthful pious to the love of Deity, but that indestructible conviction, which sin may obscure, but cannot altogether obliterate, that to enjoy

* Ὅν θεοὶ φιλοῦσι Πρώτη, μετῆθης δ' ἐς ἀμύμονα χώρον,
Καὶ γάμεις μακάρων νήσους θαλερὴν ἐνὶ πολλῇ, κ. τ. λ.

Greek Epigr. incert. auct.

the divine love is the highest honour and purest happiness of our species?

If from the guesses of unconstructed nature, we turn to the express declarations of the word of God, we find the same topic of consolation, under trials of this nature suggested to us; but with how vast an increase of vivid and animating distinctness! There "life and immortality are brought to light;" and what was before the result of a mere anxious desire, becomes the result of solid conviction, resting on the clearest and most ample evidence. As to the fact of immortality, the Bible leaves us in no doubt; and as to the happiness of those who, according to its standard and definitions, have been holy, it furnishes us with grounds for the most steady assurance. Over the tomb of the pious youth, alas! it sheds no partial or imperfect light. "The righteous is taken away from the evil to come: he shall enter into peace; they shall rest upon their beds [graves] all who walk uprightly." The bud may have been only beginning to form when it was snatched from our view; but it was that it might be transplanted to a more genial soil, where, watered by the river of life, and shone on by the sun of glory, nipped by no frosts, and blasted by no storms, it might bloom with a richer beauty, and breathe a sweeter fragrance on a purer air.

We have been led into these reflections by the perusal of the volume now before us. It contains the memoirs and a selection from the MS. remains of a youth of singular promise and most amiable spirit, who was snatched away just when his mind was beginning to be matured, and the sterling excellencies of his character were beginning to be known, and were about to procure for him an elevation

from that sphere of privacy and toil, through which talent has too often to work its difficult way to that place where its proper position is to be found. The Memoir, the author of which was the intimate friend, as he had been the early school-fellow, of Mr. Carmichael, is written with much ability and good sense. Though Mr. King must necessarily be himself but a young man, we have not been able to trace any evidence of it in that part of the volume which belongs to him. There is a judiciousness in the sentiment, and a sobriety in the style, which indicate no small maturity of thought as well as practice in composition in the author. There is nothing more to be commended than the studious desire which he shows to set forth a correct portraiture of his friend, rather than his own powers of writing, or his own stores of knowledge; and this with the evident possession of both in no small degree. There is, in fact, an admirable harmony of keeping between the Memoir itself and the character of him whose brief history it relates. Of that character the most prominent feature seems to have been its equability and harmony. The contemplation of it presents us with no sudden and startling breaks, nor any of those irregularities and eccentricities which are too often the unworthy companions of mental strength. Each part seemed, as it were, to have been accurately and carefully proportioned, and fitted for that place which it was to occupy in the general economy. There appears to have been no preponderating of the intellect over the soul, or of the soul over the intellect. Though strongly attached to the higher pursuits of genius, and by nature in no small degree fitted to pursue them successfully, he seems, nevertheless,

to have been one of the most single-minded and home-loving of beings. Constitutionally amiable, without being to any extent effeminate; studious, without being, in the least degree, prone to seclusiveness; cheerful without levity, and serious without moroseness; he seems to have moved in his little circle an object of unqualified affection to all by whom he was surrounded. Of the general esteem in which he was held, there are many pleasing instances in the Memoir before us. Without, however, quoting any of these, we shall present to our readers the following summary of his character from the pen of his biographer:

“To close the narrative with a summary of Mr. Carmichael's character;—much of his amiableness was, doubtless, constitutional. He was naturally mild, inoffensive, and affectionate. While much, however, may be ascribed to original constitution, it was evident to all who knew him, that he was supremely influenced by the power of religion. Nature might give him humanity, but grace gave him that godliness which chiefly moulded his mind and determined his practice. His ruling principle was piety. This feature pervaded all he was and did. It appeared in all his writings, his verses, his essays, his addresses. It guided the selection of themes on which he wrote, and even when the subject was secular, it chastened the illustration. Nor could he be justly charged with what is technically termed *cant*. I do not remember of one sentence in all his papers deserving of this appellation. In fact, he had a strong aversion to what may be called pietism, to the strained ejaculations of pretended emotion, and the nursery epithets of affected fondness, by which the love of the saints is only caricatured and defamed. His words were those of truth and soberness, the whole structure of his language, that of simplicity and godly sincerity. These remarks hold equally good of his spoken discourses, as of his studied writings. Rarely indeed is so striking an exemplification witnessed, as that which he afforded of the apostolic precept, ‘Let no corrupt communication proceed out of your mouth.’ With a total exclusion of every approximation to impurity, his

familiar speech embodied a store of truths and counsels, expressed with such modesty that they never offended, and with such cheerfulness that they never wearied. His piety was not more pervading than steadfast. He was not religious by fits and starts. From the time of his father's death, by which event he was perhaps first led to serious thoughtfulness, he exhibited a most remarkable constancy in his Christian profession. His conduct had no observable vacillation, and even his happy frame of mind was rarely disturbed. He often confessed, and with expressive contrition, his conscious unworthiness of divine favour, but he seldom complained that it subverted his faith in Christ, or darkened his hopes of eternal life. This holy confidence he held fast to the end, and in the support which it afforded him, when passing through the deep waters of affliction, derived from it, even in this world, a great recompense of reward.”—p 50 52.

The history of Mr. Carmichael's life might be soon told; but we forbear offering any sketch of it here, that we may send our readers with undiminished interest to the volume itself. With regard to the “Remains,” it has struck us that Mr. King has hardly done as much justice to his friend, in the selection which he has made from his papers, as he has done to him in the memoirs of his life. The principle on which he seems obviously to have proceeded, that namely, of selecting only those pieces which were of a popular or general character, was hardly fair in the case of one with whom such must have been little else than a recreation from the severer studies in which he delighted to indulge. If it be true, as we have been given to understand, that in some of the Scottish periodicals there have appeared articles, from Mr. C.'s pen, devoted to the discussion of topics of high speculative importance, and bearing obvious indications of his very superior mind, we think it a pity and an injustice, that in a volume professing to contain his remains

these should not be found—not that we would depreciate the value of the papers which are here given us; but we do think that without increasing the size or the price of the work beyond the limits of the strictest propriety, a few such articles as we have alluded to might have been added. As it is, we have perused those which are furnished to us with singular pleasure. We have been delighted with the gracefulness and freshness of thought with which the most ordinary topics are treated. What, for instance, can be more beautifully expressed than the following description of the dawn of the first Sabbath in Eden, taken from his Letters to a Young Philosopher, written during the earlier part of that illness, which carried him to that place of which the Sabbath is but the feeble type!

“Twice had the sun risen on the earth, and during each of these two days he beheld some of the magnificent operations which were then going on. But on the third day of his rising, the seventh from the first creation, all around was silent and still; no little modest flower sprung up at once by the river side; no tall trees lifted their heads anew from the mountains, as escaping from confinement from the dark caves beneath. No new flocks browsed on the hills, no new herds roamed in the forests, no new fishes glistened in the waters, no new birds or insects glanced in the sunbeams. No second Adam and Eve appeared in another paradise to hail, with their eyes turned towards the east, the first rays of the sun. But the same timid flowers blushed in the deep valleys, the same waving trees looked down in pride from their lofty thrones:—the same sheep, the same cattle, the same inhabitants of air and water were seen, seeming, by their peaceful silence, to partake the universal repose of nature. And the same man and woman, sovereigns of the new-made world, were seen sitting under the shady bowers of Eden, prolonging the conversation of the previous day, and occasionally interrupting the general silence of creation by their songs of praise.

“O how sweet, how peaceful, and how holy was the first Sabbath! No want,

no pain, no fear, and above all, no sin, could disturb its hallowed tranquillity. Happiness, with steady and gentle light, beamed on every hill and valley, on every lake and river, on every lifeless and every living thing, but chiefly on those two favoured beings, who, gifted with intelligence greater than that of brutes, possessed a pleasure superior to that of every other creature. O could we have seen the countenances of that happy pair on this glorious day, what peace, what joy, what a heavenly radiance would have been reflected there. For how could they fail to be supremely happy, when they looked around on the earth covered with beauty, above on the heaven filled with divine glory, and within on their own hearts, which were inhabited by every holy feeling, and were the chosen dwelling-place of the Spirit of God. In a world so full of misery and sin as ours is, it is delightful to look back, even through the mist of six thousand years, to that holy and blissful day. And, blessed be our God, there are some remnants of this purity and happiness still. The SABBATH yet remains—a day of rest and holy duty, in which those who love the Lord, delight to meditate on his goodness, and to engage in his worship. And though the holiest of earthly minds are never entirely free from anxious cares and sinful desires, yet there are times when the children of God seem to possess a happiness almost as great as that of Adam and Eve on the first day of rest.”—p. 94—96.

As a specimen of that matured style of thinking, at which Mr. Carmichael had arrived, even while yet a youth, we select the following fragment on “unbelief.”

“The effects of lurking unbelief are seen not merely in the presumption with which we stretch forth our hands to commit actual sin, but also in the distrust which we feel respecting the performance of the Divine promises to all those who will do his commandments. How timidly do we go forward in the path of duty, shrinking from every feeble worm that crosses our track, and forgetting that there walks by our side the Lion of the tribe of Judah, who is willing and able to repel every foe. How does the voice of human threatening make us start and recoil, while we are but half re-inspired by the encouraging accents of him, of whose power the thunder is but a feeble manifestation, and whose still small voice

can quell the wildest storms. How does an opposing host of puny mortals like ourselves, make us quake with fear, even when we are executing the commands of Him, who controls the armies of Heaven, and whose single arm is stronger than the concentrated energies of the wide creation! What soldier, marching under the banner of a general who has never been foiled, fears to encounter a foe that has often been vanquished, yet how does the Christian soldier tremble to meet his oft-defeated foes, although he is led and protected by one who has all power in earth, as well as heaven, and although death, the worst evil which his mortal antagonist can inflict, is only his introduction to the harvest of victory! Surely such timidity is unworthy of the high vocation with which Christians are called, and argues a secret distrust in the power and faithfulness of their leader—a distrust which the grandeur of his past achievements, the success of his present operation, and the strong language of his solemn promises should dissipate for ever.

“When danger attacks us, we are naturally apt to consider whether we have in our own internal resources, power sufficient to repel it: and if these are inadequate, our next disposition is, to look for assistance from those who are around us. But if the danger be very imminent and very great, our fears are apt to get the better of our judgment, and in our agitation we are prone to have recourse to means of security, which are unlawful, and therefore unsafe. Indeed, it is to be feared that many who ought to know better, deliberately resort to such unjustifiable methods, even when time has been given them for reflection. Unwilling to trust in that spiritual arm, which, unseen, supports the universe, they lean on that arm—the feeble arm of flesh, which is visible to the eye of sense: and they feel all that anxiety and suspense which must attend the result of hopes that are placed on so unstable a foundation. Whereas, if they would calmly repose on the sure promise of Him who has said that he will hear the cry of the needy, they would feel a peace of mind which would enable them coolly to apply such external means of security as they possess, and the result of this firm faith in the superintendence of God, combined with their own deliberate exertions, would clearly show, that not in agitation and anxiety, but ‘in quietness and confidence, was their real strength.’”—pp. 123–125.

With these selections we must

close this pleasing little volume, warmly commending it to the attention of all, but especially the younger and more studious portion of our readers. We hope the Editor will take in good part the hints we have thrown out above; and in case of a second edition, furnish us with a few of the more elaborate and academical of Mr. Carmichael's papers. He must also, by all means, write *dele* upon a note of his own, which he has inserted at p. 168.

On the Study of General History, an Introductory Lecture, delivered in the University of London, on the evening of February 14, 1834. By the Rev. R. Vaughan, Professor of Ancient and Modern History. 8vo. London: Taylor.

WE regard the office of Professor of Ancient and Modern History in the University of London as most important. Philological and Metaphysical tutors may afford, the one the key of knowledge, and the other the mental discipline necessary to employ it when attained; while the Mathematician may instruct his pupils in a close and accurate mode of reasoning: but it will devolve on the Professor of History, to open and to exhibit, to arrange and to classify, that vast accumulation of fact and fable, of truth and error, of honest statement and wilful misrepresentation, which goes under the name of History. And in this vast mass what is the wheat to the chaff? How small in quantity, and how scantily meted out even to the most cautious, discriminating, and laborious! To separate the evil from the good, the false from the true, the worthless from the useful, even in one department of the ample scheme which the professor has outlined, would demand no short period of time, nor small amount of labour. No single mind could in this respect do

justice to the whole. If ever effected, it must be accomplished by the efforts of many.

We hope Mr. Vaughan's labours will secure a more general attention to the subject of History: and that, in these days of mental activity, there may not be wanting gifted and industrious scholars, who will labour to place in their true light, the grand events and the minor details presented before us in the ample page of Ancient and Modern History. The time may perhaps arrive, when to be ignorant of the principal events in the History of Great Britain and Ireland, will be deemed as heinous a crime as a false quantity in Greek or Latin poetry; and when equal honour will be conferred on the historian, who separates the mere dross of history from the pure metal, as will be bestowed on the future rectifiers of Greek metres, or arrangers of Greek manuscripts; when he who corrects the misrepresentations of a Voltaire, a Hume, or a Gibbon, will be regarded as an equally valuable member of society, with the man who in elegant and fascinating language holds up to the view of young aspirants for metaphysical fame, the errors of a Boyle, a Bacon, or a Locke. We have no wish to deprecate either Mathematics, Metaphysics, or Philology; but we think the treasure more valuable than the key that unlocks it. The knowledge, moreover, which the mind possesses, or may by industry acquire, must be much more important and useful, than any curious speculations on the manner in which we receive, retain, arrange, and combine our thoughts: for this, notwithstanding all the theories and pretended explanations of mental philosophers, is inexplicable; while *that* can be grasped, defined, and em-

ployed for the various purposes of domestic, social, and civil life. But we must turn to the lecture before us.

Mr. Vaughan gives us, in this lecture, an outline, necessarily very brief, of his intended course. This, we feel persuaded, should life and health be spared to the lecturer, will be any thing but superficial. The industry of the Professor will render it useful; and his talents and manner will, we trust, secure an auditory sufficiently numerous to reward him for his labours, and to induce him to task his powers to the utmost.

After a brief apology, a few remarks on the etymology of the term history, (*ιστορια*) and a definition of its conventional import, the sources of history are brought under consideration, and a glance, a mere bird's-eye view, is taken of the ample field of knowledge they spread before us. The lecturer then dwells on the subject of general history, on the impossibility of composing a universal history, on the truth of the leading facts which have had the principal influence in deciding the destinies of nations, the errors of the writers of abstracts, epitomes, compendiums, compilations, &c. &c.; the popular fables which have obtained currency as genuine history, and, finally, in the moral as well as intellectual qualifications necessary to constitute a historian. Mr. Vaughan then proceeds to explain the manner in which he proposes to fulfil the duties which will devolve on him. Mr. V. observes:—

"It certainly is not needed that a professorship of history should exist for the mere purpose of familiarizing a class with the great names, and the most memorable occurrences of past ages, such knowledge may be readily obtained in other ways. What is wanting in this department is, I conceive, a course of instruction that may

lead to a sound habit of criticism in regard to historical testimony; to a wise discrimination as to the value of historical facts; and to such a classification of these as may render them immediately illustrative of what is most important to be known in relation to the people with whose circumstances we are connected. It is highly expedient that we should be able to distinguish between the fictions of distant time and its realities; and having ascertained what has really happened, our next solicitude should be to learn its uses as a matter of experiment submitted to ourselves. An easy narrative, touching on the great lines of history, accompanied with certain obvious and passing reflections, may be highly proper in the school-room, but would be pitifully out of place in the Lectures of a University. Here the amount of information which a juvenile education may furnish, is supposed to be possessed, and the time has come in which the subject is to be examined more widely and deeply, and with a discernment partaking more of the discipline and vigor of manhood."—pp. 21, 22.

Our lecturer justly censures the practice of reading history merely for amusement, and directs us to a few topics, under one or the other of which, every thing which renders history of importance may be classed. These are (in Mr. V.'s order.)—1st. Legislation and Government. 2. Commerce. 3. Literature. 4. Religion. 5. National Character. Mr. Vaughan is not a mere historian. We are surprised, therefore, that he did not assign the first place to religion. This has nothing to fear from history: on the contrary, the more impartially, profoundly, and accurately, the historical facts and circumstances of antiquity are examined, the more evident will the authenticity, genuineness, and divine authority of the sacred Scriptures, appear: and the more carefully the comparison is instituted, between Christianity as it appeared in the middle ages, and as it now appears, conjoined with the secular authority, in many of the states of Europe, and the religion of Jesus and his

apostles, as detailed in the New Testament; the more deep and permanent will be the conviction, that no power but that which is divine, could have preserved the ethereal fire from extinction, in that ocean of corruption in which it has been whelmed.

On the disconnected manner in which we meet with the materials which form the leading topics of history, Mr. V. has some valuable and judicious remarks. "What we wish to see collected," says he, "is dispersed in innumerable directions. And what is worse, the topic of inquiry is almost sure to have been disposed of in a much more superficial manner, on account of this mode of dealing with it, than it would have been, if presented in a detached form. The slightest attempt to exhibit it in a more separate and consecutive shape, would have made the meagreness of what is really said upon it, as well as the disorder of the mode in which it is presented, too palpable to be endured." The plan pursued in the works of Gibbon, Henry, and Hallam, are therefore justly commended by Mr. Vaughan; the last is evidently his favourite.

Mr. V. proposes to occupy the first session with ancient history, and that of the middle ages. The former closing with the fall of the Roman Empire, and the latter at the reign of Charles the Fifth. With the age of this monarch, Mr. V. proposes to commence his modern history, and his second course. This will be divided into three portions. The first will extend from the commencement of the reign of Charles V. to that of Louis XIV.; the second will embrace the remaining interval, until the commencement of the French Revolution; the last will be occupied with the space subsequent to that event. See p. 40.

Such is the outline of the proposed series; very brief, but sufficiently comprehensive. We are not surprised that Mr. V. feels a depression of spirits, as he glances over the work before him. This however is not produced so much by the evident necessity of a division of labour, as by the difficulties to be encountered in exciting attention to historical pursuits. A mere synopsis, a scanty chronicle in the memory, is what most men of accredited education deem sufficient. And though this is a day of general political feeling, (we dare not say intelligence,) and though without history politics is no better than theory, and politicians than theorists, yet to expect the people generally to read history for any higher object than that of mere amusement, and to anticipate that lectures calculated to teach them how to reflect, to think, and to reason on the events of past ages, will be very numerous attended, is to indulge in romantic hopes. We are not, as a people, quite so far advanced in the march of improvement, as to ensure a power to reason and judgment, to decide on those points, which, in all preceding ages, have been generally brought to an issue, either by the imagination and passions of the multitude, or by the prejudices, caprices, and follies of rulers.

Short Discourses for the Use of Families,
by the late Rev. Thos. Northcote Toller.
Holdsworth and Ball.

THIS volume of posthumous discourses has been transcribed from the short-hand manuscripts of their author, which he wrote for his own use in the pulpit, without any design of publication, and are now presented to the public at the request of some friends of the deceased minister. Such circum-

N. S. No. 120.

stances altogether disarm criticism, and forbid the indulgence of any very high expectations. But after allowing for some inaccuracies of style and composition, and for a provoking brevity in some parts, where further enlargement is much wanted, there is something in these discourses that renders them well worthy of the attention of the public. They contain some sermons of great interest, some passages of peculiar beauty, some illustrations and similes of the most natural and sterling kind, applied in such a manner as to render the subject attractive, and the thought transparent to the mind; they present us with the views and feelings of the author, in the free and familiar manner in which he was accustomed to unfold them before the people to whom he statedly ministered.

The devotional exercises of the late Mr. Toller were distinguished by peculiar solemnity, fervency, and fulness. He appeared to be in actual communion with the Deity. There was something in his appearance, his attitude, his tones, his expressions, his whole manner, when engaged in conducting the devotions of the sanctuary amongst his own people, (where we have had the privilege of hearing him) that gave those who united in the exercise, the idea, that he had the most full and vivid impression of the presence and perfection of the great object of devotion. As Mr. R. Hall observes, "Adoration seemed to be his natural element; and he appeared to lose all consciousness of any other presence, but that of the Deity." We have been very much reminded of this by some passages in a sermon before us on the "Greatness and Condescension of God," as shewing what realizing impressions he had of the grandeur and grace of the Supreme

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Being, and what effect they produced upon him. Referring to the works of God, as being in accordance with the exalted representations of his word, he says,

"This grandeur of nature in God, this magnificence of being, as suggested by reason and revelation, is abundantly supported by what we can see, so far as we can see, of his works; I mean the majesty of the productions of his hand correspond, so far as we can observe them, to the views which reason and revelation give of his nature. When we contemplate the scenes of nature, when we hear the tempest roaring over us, realize the mighty force of the winds and lightnings, when we have an opportunity of witnessing the awful swell of the vast ocean, the lofty front of the great mountains, the firmness of rocks, the stability of trees, the extent of the face of the earth, and numberless objects of this sort, we cannot help concluding, that the Creator of all this must be just such a being as God is represented to be, both by reason and revelation. But I think nothing more powerfully forces upon us the justice of this great view of God than a bright midnight scene. I do not know how it may be with others, but, I confess, I hardly ever look up on a clear starlight night without a degree of sacred amazement of soul. I see over me a boundless expanse, in which, though I give my imagination the fullest scope, and let it go where it will, it is soon overpowered and tired. I see a thousand glittering objects that I think it highly probable are worlds, something like this which I inhabit; others, I am told, by the help of glasses, have seen thousands and twice ten thousand more. I feel myself lost in an immensity of beings and worlds; and I see here what abundantly corresponds to the great things that have been said of God. I can hardly help addressing myself to these distant unsearchable regions, 'Who and what are you all? who built, who upholds these floating globes? Distant and immeasurable as you appear, you all form but as it were an apartment in his palace; you all lie as in the hollow of his hand; you all seem to him but as the dust under his feet: O, then, what must the Creator himself be? what must his nature be? If the creation be thus wondrous fair, thyself how wondrous then!' So I might just add, that the manner in which the affairs of providence, those which come within our notice, are conducted, supports the same magnificent views of God. When we

consider how he sweeps away whole generations of men, and causes new ones to spring up; how he raises and overturns the greatest empires; how he confounds the schemes, and baffles the counsels of the wisest statesmen; humbles the pride of the mightiest potentates; sends whole armies to their graves; bows the hearts of a nation like that of a single man; causes the earth to run its annual round, and to appear in the separate dress of its different seasons, and to administer to the necessities and accommodations of the many thousands of mankind, why we see in such things as these the greatness and vastness of God. These things confirm what we are told of the majesty and unsearchableness of the Almighty. But then, to proceed to a further thought. Though there is a kind of sublime pleasure in losing oneself in such views of God; though there is a kind of sublime satisfaction in being overwhelmed and being buried in our own thoughts of the Creator; yet, these views, in another sense, seem as if they shut one out from his notice, as if one's insignificance and unworthiness, placed one at an immeasurable, eternal distance from him; as if one could no more be supposed to occupy any concern or care of the Divine mind, than a little insect upon a leaf or a shrub could be supposed to be regarded by a powerful prince upon his throne, surrounded by his guards and courtiers, and employed in affairs of state. We feel as if this must be so. Now, here God himself steps in, and by his word relieves us from this impression; and as if it were impossible to believe it upon any other testimony, he speaks in his own person,—*'Thus saith the High and Lofty One,'* &c. As much as to say, all this is true, but do not think my greatness confines me there; do not think my grandeur is such as to separate me from my creatures; no, though *'I dwell in the high and holy place, I dwell also with him who is contrite, and of a humble spirit.'*"—p. 36.

Notwithstanding the length of this quotation, we must give another passage, to show how he applied these thoughts.

"How can it be true that God should so love such a mean and insignificant world as this, which one would have thought would have been lost in the immensity of his works, as to send his only begotten Son into it; that whosoever, the meanest, the most distressed, and the most miserable of the lost and fallen sons of men, believeth on him should not pe-

fish, but have everlasting life? How can it be true? The answer is plain, because 'He is the High and Lofty One;' and in his eye one world is no more insignificant than a thousand, and a thousand no more than one; and because it is a part of his grandeur and greatness to pity the fallen and miserable; 'to revive the heart of the humble, and to revive the spirit of the contrite ones.' 'Again, how can it be true, that when overwhelmed with distress and fear, I enter into my closet, and shut my door, and give vent to the fulness of my heart—how can it be true, that the groans and cries, the tears and breathing of a poor worthless, wretched individual like me, should rise into the ears of the Lord of Hosts, and procure any deliverance or answer of peace? The answer is plain; because 'he is the High and Lofty One,' in whose presence a thousand archangels in the heaven of heavens are really no more than the meanest, groaning, struggling soul in a cottage of dust; and because it is one essential exercise of his greatness to listen to contrite desire, it is one of his favourite employments 'to lift the poor out of the dunghill' 'to say to the fearful heart, Be strong;' and that 'in him the fatherless find mercy.'"

The manner in which the feelings of the parental character are applied, to illustrate the divine compassion, in a sermon on Psalm ciii. 13, we think beautiful and touching. In some of these discourses we see the Christian pastor making use of common events and occurrences for the instruction of his people: as if every where he bore in mind the great work of the ministry, and made every thing turn to some good account in his pulpit exercises.

In an interesting sermon on "God is love," we have an incident introduced, that had occurred in a pastoral visit in the course of the week, very aptly to illustrate one of the ideas. After relating the circumstance, the preacher says,

"The intended subject of to-day instantly rushed into my mind; 'God is love' after all: I have learnt it here this day, and shall carry an additional proof of it from this chamber of confinement, to

my pulpit on the approaching Sabbath."—p. 267.

There are several important discourses in this volume on the practical influences of Christianity, very valuable for the clear and comprehensive statements, and the plain illustrations they present, of the great governing principles, and daily duties of the Christian life. Such as "To live, Christ—to die, gain;" "A conscience void of offence;" "An inoffensive Spirit;" "Fixedness and Perseverance in Christian duty;" "The silent preaching of the Gospel sometimes most effectual."—We could give some interesting extracts from these did our limits permit. Two short quotations, however, we shall make from other parts of the volume, for the purpose of showing what striking illustrations the author frequently employed. The first is from a closing remark in a sermon on "Christ's kingdom not of this world."

"Is not Christ's kingdom of this world? Then how miserably are they mistaken who make a worldly kingdom of it! who dress it up in the external splendour of the world; connect with it the lucrative employments of the world; go to the civil powers of the world to support its interests; compel people to submit to it by the power of the secular arm. What a miserably mistaken view is it of Christ's kingdom. It is like lighting up a taper to assist the splendours of the meridian sun; like building pillars to hold up the canopy of heaven; like bringing up pearls and gold dust to ornament the starry heavens."—p. 161.

The other extract is from the close of the sermon on "A Conscience void of Offence."

"What a view does this give us of the care of those that pay little or no regard to conscience at all. In this case, conscience may be compared to a sleeping lion, which an ignorant savage plays about, and trifles with without fear of danger, or any concern to obtain security from him, till the hour of darkness, when the dreadful animal awakes, darts upon his prey with an

irresistible spring and a roar of thunder, and tears him limb from limb. Such will an unpacified and an unpurified conscience be to the sinner another day. When eternity opens, and the tribunal of God comes in sight, then will be the time

when conscience will awake its wrath without delay."

The number of sermons is twenty-two. We earnestly recommend them to our readers.

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Auto-biography of a Dissenting Minister. 12mo. pp. 228. Smith, Elder and Co. 1834.

We have carefully read this little volume, and are persuaded that its author never has been a dissenting minister, but that he is some practised writer for the trade, who perceiving the depraved appetite that exists just now amongst the friends of church establishments for every thing that can abuse and blacken voluntary churches, resolved to string together what scraps of scandal he could collect, and publish them as his "auto-biography,"—"exhibiting, from actual experience the inseparable evils of the voluntary system; the annoyances suffered by pastors from the troublesome interference of their congregations; and the great advantages arising from the ascendancy of the present Protestant Establishment."

This was a happy thought no doubt, as with such an avowal he will be sure to have purchasers; for so keen is the desire of some Churchmen just now, to find matter wherewith to abuse Dissenters, that hiring authors may cater for them what they please.

If, however, we are mistaken—although from certain internal evidence it appears to us almost impossible that we should be, if this gentleman should give his name and establish his identity, then we would say to him in the awful language of that Master whose service he has so signally dishonoured, "Out of thine own mouth will I judge thee, thou wicked servant," for he confesses enough of his vanity, indolence and worldliness, to justify any congregation that wishes to grow in "grace and knowledge" for dismissing him from the offices he disgraced. Heavier charges, however, will be

brought against him, for by avowing his name, the "college" where he studied will be known, and then the public will ascertain what dissenting classical tutor it was that took *Propria quæ maribus, &c.*, for Greek! Such outrageous falsehoods confirm us, however, in our conviction that this book is "got up" to serve the occasion we have described.

Every churchman must know how easy reprisals would be, and that with little trouble "*The Auto-biography of a Curate*," might be employed to illustrate the happy state of the working clergy under the liberal provisions and fraternal controul of vicars, rectors, and diocesans! But we forbear, and beseech the advocates of church ascendancy to come to the question with scriptural arguments, and not with scandal and abuse.

The Christian Almanack for 1835. 56, Paternoster Row.

The Family Almanack for 1835. Ward and Co.

THESE are very cheap and useful Almanacks, devoted to Christian purposes, and striking illustrations of the utility of the repeal of the stamp duty.

The Christian Keepsake and Missionary Annual, 1835, edited by the Rev. William Ellis. Blue morocco, gilt, pp. 306. Fisher and Co.

THIS little volume forms an elegant chaplet for the missionary altar, and we are happy to see the fine arts employed on subjects connected with the extension of the Redeemer's kingdom. It is adorned with thirteen plates, all of them ably executed, and some of peculiar interest. The portraits of Dr. Clarke, and the priests from Ceylon, of Leang Afa, the Chinese Evangelist,

and of the lamented Mrs. Stallybrass, will not fail to please our readers. Every lover of art must admire the views of Puttoli and Sidon, of the Pass of the Fish River, and of the Sacred Town and Temples of Dwarka. Infanticide in Madagascar, and the Widow's Mite too, are beautiful compositions and elegantly engraved.

The list of contributors includes the names of many faithful missionaries and devoted advocates of the missionary enterprise, whose personal acquaintance with the subjects they discuss, imparts additional interest to their papers. This new annual is likely, we think, to gratify the taste of the public equal to any of its contemporaries, and to secure an object at which most of them have not contemplated—we mean usefulness.

The Excitement, for 1835. 18mo. pp. 416.
morocco.

THIS cheap and useful volume contains original and selected papers descriptive of remarkable appearances in nature, and of signal preservations, and such incidents as are, indeed, peculiarly fitted to correct and excite the youthful mind. It is an admirable every-day book for school-boys, and we recommend it cordially to our readers.

The Protestant Dissenters' Juvenile Magazine, Vol. II. Simpkin and Marshall.

WE recommend this entertaining volume to the notice of our readers.

Manly Piety in its Realizations. By Robert Philip. 18mo. pp. 216. Ward and Co. 1834.

THIS is the third and last volume of Mr. Philip's series of Essays for the Young. The two former, *Manly Piety in its Principles*, and *Manly Piety in its Spirit*, have been noticed in our pages. We are happy to hear that the first volume of this series has already reached a second edition, and that the others are obtaining a rapid circulation.

The subject of this volume is one of great importance, not to the young only, but to men of all ages, and Christians of all classes. Every thing that

is valuable and efficient in practical piety depends on realising views of the Divine glory and will. Forgetfulness of God, or a practical disregard to the scrutiny of his eye and the intimations of his authority, is fatal to the life and power of godliness. "The carnal mind," which is "enmity against God," has no aim beyond this, to lose the *sight* and *sense* of God; and so long as it can succeed, it feels itself at ease in its impiety. And whenever the "spiritual mind" ceases to be the subject of vivid impressions, whenever the vision of the Divine glory becomes faint and dim, the thoughts of God infrequent and unfeeling, and the sense of obligation to please him in all things feeble and inoperative, "the glory is departed." From that hour temptation, in every form, finds an easy access to the heart; the duties of closet religion become a task; the spirit of the world gains the ascendancy over the spirit of Jesus; zeal slumbers, love grows cold, hope is enervated, trials discourage, and happiness is fled. *Manly piety* vividly realizing the great things of God's law, is essential to the vigour of Christian character, and the peace of Divine communion. Mr. P. has taken up this idea as the principle of his book, and has applied it to Hearing, to Devotion, to the World, to the Final Judgment, to Invisible Things, to Glory in the Church, to Christ in the Bible, and to Future Probabilities. We hope this volume will gain the serious attention of all young Christians. It is well calculated to fix their principles, to form their habits, and to guide their course.

The Doctrine of Predestination to Life explained and vindicated. By William Cooper. 48mo. pp. 186. London: 1834.
A new edition. Hamilton and Adams.

A sound and valuable exposition of the doctrine; in which every thing is said that ought to be said. The book is at once practical, experimental, and searching. We have no hesitation in recommending it to those whose minds are, on this important point, in doubt or perplexity. The edition is very small; fit for the waistcoat pocket; but clearly and accurately printed. The publishers deserve praise for the reprint.

A Memoir of Richard Hatch, late Student of the Baptist College, Bristol; interspersed with Select Remains. By Samuel Allom. pp. 280: Thomas Street.

A VERY valuable and interesting piece of biography. Richard Hatch, who was born January 29, 1812, discovered early indications of piety; as he grew up, his mind became more and more affected with the grand realities of eternity; and his assiduous pursuit of knowledge, was accompanied with humility and prayer.

His juvenile effusions in verse are not destitute of the true spirit of poetry. The following is inserted, chiefly to exhibit the character and progress of his mind.

"All is vanity."

"What is life? 'Tis but a span,
A portion meted out for man:
To-day we breathe the vital air,
To-morrow, far from joy or care.

What is beauty? 'Tis a flower,
That fades and withers in an hour;
To-day the fair and lovely bloom,
To-morrow find their home the tomb.

What is wealth? 'Tis sordid dust
All our riches turn to rust.
What is honour, power, or fame,
But a vain and empty name?

What is learning? Did we know
All that can be taught below,
Every philosophic art,
Could not ease the wounded heart.

Christ alone eternal proves,
Christ our guilt and sin removes;
Let us then to Jesus fly,
Trust him, love him, till we die."

We could extract touching passages from his correspondence, but must refrain; and yet, for the sake of young people, we cannot resist the temptation to introduce, from his diary, what he wrote after having joined himself in communion with a Christian church.

"This has been a day fraught with immense importance. At a church meeting, I was permitted publicly to avow my wish to serve the Lord, and to unite in communion with his people. This desire was granted, and I am now nominally on the Lord's side. How awful is my position, how great my responsibilities, how gracious my privileges! And shall I ever leave the way of peace, and disgrace the profession I have made, and dishonour the Master I have avowed my love for? Almighty God forbid! Thou art ac-

quainted with the motives which have induced me to separate myself from the world. If they are not such as thou canst approve, O may I be permitted to see my error, and repent, and seek thee with purpose of heart. In my desires after thee, I trust I am sincere; accept them, and give me grace to persevere in seeking after thee. Prevent me from becoming less ardent in my search, and encourage me in the pursuit, by bestowing such spiritual blessings as thou seest I need. I would depend on the atonement of Jesus alone for acceptance with thee, and on the assistance of his Spirit for ability to serve thee. Graciously be pleased to preserve me from sin; guide me in perplexity; shield me from danger, and grant me the light of thy countenance, for the Redeemer's sake. Amen."

The Soldier's and Sailor's Christian Friend, and Pocket Companion. By Thomas Timpson.

WE wish Mr. Timpson's little book liberally distributed among our brave seamen and soldiers. It contains a judicious summary of the doctrines and evidences of Christianity; the anecdotes which the latter part of the volume contains are appropriate and impressive, and the whole is well adapted to usefulness, which we doubt not is the worthy author's great design.

LITERARY INTELLIGENCE.

WORKS AT PRESS OR IN PROGRESS.

A Narrative of the Visit made by the Deputies to the American Churches, from the Congregational Union of England and Wales.

The Congregational Hymn-Book, intended as a Supplement to Dr. Watts, is now preparing for the press, under the sanction of the Committee of the Union, and it is expected to appear on the 1st of May, 1835. It will be peculiarly adapted to the public worship and social exercises of our body, and will supply a variety of Hymns for our occasional services that are not found in ordinary collections.

Horæ Hebraicæ; an Attempt to discover how the Argument of the First Part of the Epistle to the Hebrews must have been understood by those therein addressed. With Appendices on Messiah's Kingdom, &c. &c. By George, Viscount Mandeville. Royal 8vo.

A new and improved edition (being the ninth,) of The Cabinet Lawyer, is in the Press, incorporating the Statutes and Legal Decisions to the present Period.

A Sermon preached at White Row, Spitalfields, Oct. 9, 1834, by the Rev. J. P. Smith, D.D., with an Appendix.

A Compendious Grammar of the English Language, by the late Mr. A. Hope, of Aunan. Fourth Edition, revised and corrected by the Rev. W. J. Hope, of Lewisham.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

THE PROPOSED " CONGREGATIONAL MINISTERS' MUTUAL ASSURANCE SOCIETY."

It is universally acknowledged, that professional men, of every class, in this country, are generally so circumstanced as to forbid the accumulation of property equal to the support of themselves or their families in the event of premature decay or early death.

This is especially true of Dissenting Ministers, whose limited incomes rarely permit them to provide for the contingencies of human affairs, whilst the duties of their office often expose them to disorders which suddenly paralyze their energies, or extinguish life.

Depression must, therefore, be frequently felt by the laborious Pastor, when he realizes the casualties of existence, and remembers that he is unable to provide for his own comfort, or that of his family, should Divine Providence disable him from the discharge of his official duties, or suddenly remove him to heaven.

A Church and Congregation, too, that are affectionately attached to their Pastor, must also anticipate with gloomy apprehensions the possible failure of his physical or intellectual energies, conscious, as a poor people must be, that they should not be able, at the same time, to provide for his own comfortable support under the pressure of such a calamity, and also secure to his successor a respectable maintenance.

It is unquestionably the duty, therefore, of persons, so circumstanced, to avail themselves of that system of *Mutual Assurance* which a philosophical observance of the usual order of nature and the common laws of mortality has suggested.

Such a system, based as it now is on nice and accurate calculations of risk and adventure, confers on all the parties who engage in it, pecuniary security against the sad vicissitudes of life.

To bring this method of providing for the uncertain future before their brethren, the Committee of the CONGREGATIONAL UNION OF ENGLAND AND WALES have, under the sanction of the two last annual Assemblies of that body, already published a plan of the *Congregational Ministers' Mutual Assurance Society*, which has been extensively circulated. They now present to their brethren and the churches the following Tables, which have been calculated by an eminent Actuary, and will explain the various methods by which the advantages of the proposed Institution may be secured.

The Rev. James Bennett, D.D. Thos. Wilson, Esq.

The Rev. George Clayton, Wm. Hunter, Esq. and

The Rev. Thos. James, T. M. Coombs, Esq.

have consented to act as *Trustees*, and it only remains, therefore, for the Committee to ascertain to what extent it is probable the projected Institution will be patronized.

As they are only authorized to carry it into execution, when they shall ascertain that *three hundred policies* will be effected, they earnestly invite the immediate attention of the Congregational Ministers and Churches to the following Tables, and the explanatory examples at the foot of each, as they feel persuaded that they will awaken, in many minds, a solicitude to participate in the advantages of such a system of Mutual Assurance.

Congregational Library,
Finsbury Circus,
Nov. 10, 1834.

J. BLACKBURN, }
W. S. PALMER, } *Secretaries.*
JOSHUA WILSON, }

TABLE I.

Showing the Single and Annual Premiums for Insuring £100 on a single life.

Age.	Single Premium.		Annual Premium.		Age.	Single Premium.		Annual Premium.	
	£	s. d.	£	s. d.		£	s. d.	£	s. d.
20	34	9 7	2	0 5	40	45	7 10	3	3 11
21	34	18 11	2	1 4	41	46	9 4	3	6 4
22	35	7 9	2	2 2	42	46	15 6	3	7 7
23	35	16 9	2	2 11	43	47	9 5	3	9 6
24	36	5 11	2	3 10	44	48	5 11	3	11 7
25	36	15 4	2	4 9	45	48	18 2	3	13 8
26	37	5 0	2	5 8	46	49	13 2	3	15 10
27	37	14 10	2	6 8	47	50	8 5	3	18 3
28	38	5 0	2	7 8	48	51	4 1	4	0 9
29	38	15 3	2	8 8	49	52	12 4	4	4 4
30	39	5 10	2	9 9	50	52	13 2	4	2 4
31	39	16 9	2	10 11	51	52	16 11	4	7 4
32	40	7 10	2	12 1	52	54	8 6	4	11 10
33	40	19 3	2	13 4	53	55	4 9	4	14 11
34	41	11 2	2	14 8	54	56	1 5	4	18 2
35	42	3 0	2	16 0	55	56	18 5	5	1 8
36	42	15 3	2	17 5	56	57	15 4	5	5 4
37	43	7 11	2	18 11	57	58	13 1	5	9 11
38	44	0 10	3	0 7	58	59	11 0	5	13 4
39	44	14 2	3	2 2	59	60	9 2	5	17 8
					60	61	7 8	6	2 4

EXAMPLE I. A person, whose age, next birth-day, will be 30 years, may assure £100, by paying down £39. 5s. 10d.; or by paying £2. 9s. 9d. annually.

EXAMPLE II. A minister may assure £500, to be paid at the death of his wife, whose present age is 24 years, by paying annually the sum of £11. 3s. 9d.

EXAMPLE III. The Rev. John Brown, who is in the 45th year of his age, should pay £11. 1s. 0d. annually to assure £300 to be paid at his death. For sums greater or less than £100, the premium must be increased or diminished proportionally.

TABLE III.

TABLE IV.

TABLE II.

Showing the Single and Annual Premiums for insuring £100, to be paid on the demise of either of two assigned lives, A and B.

Age of A	Age of B	Single Premium.		Annual Premium.	
		£	s. d.	£	s. d.
20	20	47	18 10	3	10 10
	25	49	2 5	3	14 3
	30	50	9 7	3	18 5
	35	52	2 9	4	3 10
	40	54	2 9	4	10 10
	45	56	8 6	4	19 7
	50	59	2 4	5	11 3
	55	62	0 10	6	5 9
	60	65	8 1	7	5 5
30	30	52	1 10	4	5 6
	35	54	0 11	4	10 5
	40	55	16 2	4	17 2
	45	57	17 0	5	5 7
	50	60	6 1	5	16 10
	55	63	0 1	6	11 0
	60	66	2 11	7	10 4
40	40	58	7 8	5	7 11
	45	60	1 8	5	15 9
	50	62	3 6	6	6 5
	55	64	10 8	7	0 0
	60	67	6 1	7	18 8
50	50	65	1 6	7	3 4
	55	66	19 0	7	15 10
	60	69	5 5	8	13 5
60	60	72	4 2	9	19 10

EXAMPLE I. What must be paid annually to assure £100, to be paid at the death of whichever may die first of two persons, whose ages are 30 and 35 years respectively, the payment of premiums to cease at the first death?—Ans. £4. 10s. 3d.

EXAMPLE II. The single payment requisite to assure £300 at the death of either of two persons, whose ages are 30 and 30, is £100. 10s. 2d.

In using this Table, look for the corresponding ages of the parties to be assured in the column A and B, and in the same line will be found the single premium, the annual premium, and the exact premium. When the ages are not found in the Table, application must be made to the Secretary for the exact premiums.

columns A and B, and in the same line will be found the single premium, which must be multiplied or divided by greater or less than 100, as the case may be, to find the exact premium. When the result is not found in the Table, application must be made to the Secretary for the exact premium.

TABLE III.

Showing the Single and Annual Premiums for insuring £100, to be paid at the death of the *survivor* of two assigned lives, A and B, *i.e.* at the death of the *longest liver* of the two, the sum assured not to be paid till both are dead, or while *either* of them is living.

Age of A	Age of B	Single Premium.		Annual Premium.	
		£	s. d.	£	s. d.
30	30	21	0 4	1	0 5
	30	23	5 8	1	3 4
	40	25	15 8	1	6 8
	50	28	3 10	1	10 2
40	30	30	9 2	1	13 8
	40	35	18 11	1	6 11
	50	40	17 10	1	11 3
	60	51	16 4	1	15 11
50	30	34	10 8	2	0 7
	40	38	8 1	1	17 0
	50	36	0 11	2	3 4
	60	39	8 8	2	10 1
60	30	40	11 8	2	12 5
	40	44	19 2	3	2 10
	50	50	11 3	3	13 8
	60	50	11 3	3	13 8

EXAMPLE I. A minister wishes to assure £100 for the benefit of his children, when both he and his wife shall have died, his age being 30 years, hers 30; what should he pay annually, during the life-time of the *longest liver* of them, to secure the above sum to his children?—Ans. £1. 3s. 4d.

EXAMPLE II. The Annual Premium to secure £400 on the death of the *longest liver* of two persons, aged respectively 30 and 40 years, is £6. 5s. 0d.

* If two persons be named, and *one* of them die, then the other is termed the *survivor*; and the assurance is then dependant on the life of the individual who survives the other.

TABLE IV.

Showing the Single and Annual Premiums for insuring £100, to be paid on the Death of A, provided B, be then living.

Age of A	Age of B	Single Premium.		Annual Premium.		Age of B		Single Premium.		Annual Premium.	
		£	s. d.	£	s. d.	not more than 20	not less than 50	£	s. d.	£	s. d.
30	30	38	4 9	2	3 10	20	30	43	1 0	3	19 6
	40	26	6 5	2	2 9	30	40	41	5 1	3	18 0
	50	23	13 0	2	1 2	40	50	37	15 10	3	15 10
	60	19	1 0	1	18 10	50	60	32	10 9	3	11 8
40	30	16	5 0	1	16 11	60	70	26	8 1	3	6 1
	40	15	10	2	18 5	70	80	21	14 8	5	13 0
	50	13	3 2	2	16 0	80	90	17	11 5	5	13 4
	60	10	3 10	2	14 0	90	100	14	17 4	5	7 4
50	30	17	8	2	10 7	100	110	11	36 2	1	5 0 0
	40	15	2 2	2	7 4	110	120	8			
	50	13	2 2	2	7 4	120	130				
	60	10	2 2	2	7 4	130	140				

EXAMPLE I. A minister, A, whose age is 30, wishes to secure £100 to be paid to his wife B, whose age is 20, in the event of his leaving her a widow. What must he pay annually?—Ans. £2. 3s. 10d.

EXAMPLE II. A minister, B, wishes to secure £100 to himself in the event of his wife, A, dying before him, his age being 40, and hers 30. What is the annual premium?—Ans. £2. 1s. 2d.

TABLE V.

Showing the Single and Annual Premiums for insuring £10 per Annum to A after the Death of B.

Age of A		Age of B		Single Premium.		Annual Premium.	
		£	s.	d.	£	s.	d.
20	20	35	0	1	2	11	9
	30	41	12	6	3	4	8
	40	51	2	3	4	5	9
	50	64	8	1	6	0	6
	60	80	0	10	8	18	9
	60	80	0	10	8	18	9
30	20	29	2	1	2	5	3
	30	34	9	5	2	16	4
	40	42	18	8	5	14	9
	50	54	18	6	5	5	10
	60	69	16	4	7	18	8
	60	69	16	4	7	18	8
40	20	22	14	8	1	18	2
	30	27	1	6	2	7	2
	40	33	15	6	3	2	5
	50	43	12	8	4	8	9
	60	57	1	6	6	14	5
	60	57	1	6	6	14	5
50	20	16	7	0	1	10	9
	30	19	8	10	1	17	8
	40	24	6	2	2	9	5
	50	31	16	9	3	10	1
	60	42	15	2	5	7	1
	60	42	15	2	5	7	1
60	20	10	9	0	1	3	3
	30	12	7	7	1	8	2
	40	15	10	0	1	16	6
	50	20	10	2	2	11	4
	60	28	2	10	3	17	11
	60	28	2	10	3	17	11

EXAMPLE I. A minister desires to insure £10 per Annum to his wife during the remainder of her life after his decease. What must he pay annually during his life to secure such an annuity, his age being 30, and hers 20 years.—Ans. £3. 4s. 8d.

EXAMPLE II. A minister whose income is partly dependent on his wife's property, but which goes from him at her death, wishes to insure an annuity of £20 during what may remain of his life after his wife's death; his age is 35, hers 40. What must he contribute annually during her life for such an annuity.—Ans. £7. 9s. 5d.

Showing the Single Premiums for a Deferred Annuity of £10.

If the party die before entering upon the Annuity, the Premiums which shall have been paid will become forfeited to the Society.

Present Age.	The Annuity to commence at the Age of		
	55	60	65
21	£ 24 9 8	£ 15 18 4	£ 9 14 3
22	25 10 3	16 11 9	10 2 6
23	26 12 0	17 5 8	10 11 1
24	27 14 6	18 0 6	10 19 11
25	28 18 3	18 15 10	11 9 6
26	30 3 4	19 12 1	11 19 4
27	31 9 3	20 9 1	12 9 8
28	32 16 11	21 7 2	13 0 9
29	34 6 0	22 6 0	13 12 4
30	35 17 2	23 6 2	14 4 5
31	37 9 4	24 7 1	14 17 4
32	39 3 8	25 9 3	15 10 9
33	40 19 7	26 12 8	16 5 1
34	42 17 6	27 17 3	17 0 0
35	44 17 3	29 3 1	17 15 11
36	46 19 2	30 10 6	18 12 8
37	49 3 4	31 19 0	19 10 1
38	51 10 6	33 9 8	20 8 8
39	53 19 9	35 1 7	21 8 4
40	56 11 6	36 15 4	22 8 7
41		38 10 8	23 10 3
42		40 7 11	24 13 2
43		42 7 1	25 16 10
44		44 8 8	27 2 3
45		46 12 11	28 9 3
46			29 17 11
47			31 7 10
48			32 19 11
49			34 14 0
50			36 10 9

EXAMPLE I. A person aged 25 may insure an annuity of £10 from the age of 55, during the remainder of his life, by paying £48. 18s. 3d. or if he wish the annuity to commence the age of 60, only £18. 15s. 10d. would be required.

EXAMPLE II. If a person at the age of 30 pay £14. 4s. 2d. down, he would be entitled to an annuity of £10 after the age of 65.

TABLE VII.

but which goes from him at her death, wishes to insure an annuity of £20 during what may remain of his life after his wife's death; his age is 30, hers 40. What must he contribute annually during her life for such an annuity.—Ans. £7. 9s. 3d.

TABLE VII.

Showing the Annual Premiums for a deferred Annuity of £10. The Premiums to be forfeited if the party die before attaining the given age.

Present Age.	Annuity to commence at the age of		
	55	60	65
41	£ 1 7 2	£ 0 16 10	£ 0 9 11
42	£ 1 8 10	£ 0 17 9	£ 0 10 6
43	£ 1 10 6	£ 0 18 9	£ 0 11 0
44	£ 1 12 5	£ 0 19 10	£ 0 11 8
45	£ 1 14 5	£ 1 1 0	£ 0 12 4
46	£ 1 16 7	£ 1 2 3	£ 0 13 0
47	£ 1 18 11	£ 1 3 8	£ 0 13 9
48	£ 2 1 6	£ 1 5 1	£ 0 14 7
49	£ 2 4 3	£ 1 6 7	£ 0 15 5
50	£ 2 7 4	£ 1 8 4	£ 0 16 4
51	£ 2 10 8	£ 1 10 2	£ 0 17 4
52	£ 2 14 4	£ 1 12 2	£ 0 18 5
53	£ 2 18 5	£ 1 14 3	£ 0 19 7
54	£ 3 2 11	£ 1 16 8	£ 1 0 10
55	£ 3 7 11	£ 1 19 4	£ 1 2 2
56	£ 3 13 5	£ 2 1 1	£ 1 3 8
57	£ 3 19 8	£ 2 5 2	£ 1 5 3
58	£ 4 6 8	£ 2 8 8	£ 1 7 0
59	£ 4 14 8	£ 2 12 5	£ 1 8 11
60	£ 5 3 9	£ 2 16 8	£ 1 11 0
41		£ 3 1 5	£ 1 13 3
42		£ 3 6 8	£ 1 15 10
43		£ 3 12 9	£ 1 18 7
44		£ 3 19 7	£ 2 1 9
45		£ 4 7 4	£ 2 5 3
46			£ 2 9 1
47			£ 2 13 6
48			£ 2 18 6
49			£ 3 4 2
50			£ 3 10 9

EXAMPLE I.—An Annuity of £10 for the remainder of life may be secured by a person now 30 years of age, by paying annually, until he attain the age of 55, the sum of £1. 14s. 3d. What sum must a person, now 30 years old, pay annually till 65, to

EXAMPLE II.—If a person at the age of 30 pay £14. 4s. 3d. down, he would be entitled to an annuity of £10 after the age of 55.

TABLE VIII.

Showing the Annual Premium for a deferred Annuity of £10. The Premiums to be returned if the insured die or discontinue the assurance previously to attaining the stipulated Age.

Present Age.	Annuity to commence at the age of		
	55	60	65
21	£ 1 16 3	£ 1 4 10	£ 0 17 1
22	£ 1 18 1	£ 1 6 3	£ 0 17 10
23	£ 2 0 1	£ 1 7 7	£ 0 18 8
24	£ 2 2 5	£ 1 8 11	£ 0 19 6
25	£ 2 4 6	£ 1 10 4	£ 1 0 5
26	£ 2 7 0	£ 1 11 11	£ 1 1 7
27	£ 2 9 8	£ 1 13 7	£ 1 2 6
28	£ 2 12 7	£ 1 15 4	£ 1 3 9
29	£ 2 15 8	£ 1 17 2	£ 1 4 8
30	£ 2 19 0	£ 1 19 3	£ 1 5 11
31	£ 3 3 8	£ 2 1 5	£ 1 7 3
32	£ 3 6 9	£ 2 3 9	£ 1 8 8
33	£ 3 11 1	£ 2 6 3	£ 1 10 2
34	£ 3 16 0	£ 2 9 0	£ 1 11 9
35	£ 4 1 4	£ 2 12 0	£ 1 13 6
36	£ 4 5 8	£ 2 15 3	£ 1 15 4
37	£ 4 13 11	£ 2 18 9	£ 1 17 4
38	£ 5 1 3	£ 3 2 8	£ 1 19 6
39	£ 5 9 8	£ 3 6 11	£ 2 1 10
40	£ 5 19 2	£ 3 11 7	£ 2 4 5
41		£ 3 16 10	£ 2 7 2
42		£ 4 2 8	£ 2 10 6
43		£ 4 9 2	£ 2 13 6
44		£ 4 16 7	£ 2 17 2
45		£ 5 5 0	£ 3 1 2
46			£ 3 5 8
47			£ 3 10 7
48			£ 3 16 2
49			£ 4 2 6
50			£ 4 9 8

EXAMPLE I.—A person at the age of 25, may insure £10 per annum, after 65, by paying £1. 0s. 5d yearly till 65.

EXAMPLE II.—A minister, 30 years of age, is desirous of insuring an Annuity of £10, to commence at the age of 60. What must he pay annually till 60; and if he were to die at the age of 55, what sum would be returned to his relatives.—Ans. He must pay £1. 10s. 3d. per Annum; and in the event of his dying, after he had paid 25 Premiums.

Showing the Single and Annual Premiums required to secure £100 upon a child of a given age, attaining the age of 21 years. The Premiums to be returned in case of death, or discontinuance of the Insurance.

Age not exceeding	Single Premium.		Annual Premium.	
	£	s. d.	£	s. d.
1 month	48	11 2	3	3 10
1 year	50	5 1	3	8 4
2	52	0 4	3	13 4
3	53	16 9	3	18 10
4	55	14 5	4	5 1
5	57	13 5	4	12 2
6	59	13 9	5	0 0
7	61	15 7	5	9 4
8	63	18 10	5	19 11
9	66	3 7	6	12 4
10	68	5 10	7	7 1
11	70	17 10	8	4 9
12	73	7 6	9	7 5
13	75	18 10	10	13 6
14	78	12 0	12	8 5
15	81	7 0	14	15 10

EXAMPLE.—A minister may insure £100 to be paid on his son attaining the age of 21, by the annual payment of £3. 8s. 4d. if his son's present age does not exceed one year; or £50 on his son attaining his 14th year, by the payment of £2. 14s. 8d. annually. In either case, all the money paid would be returned, in the event of the child dying before the attainment of the specified age.

Showing the Annual Premiums required to be paid till the age of 10, to secure £20. per annum from 10 to 15.

Age.	Annual Premium.		
	£.	s.	d.
1 Month.	6	17	5
1 Year.	7	14	0
2	8	18	1
3	9	19	6
4	11	12	2
5	13	15	9

Note.—If the child die before the age of 10 years, all the premiums paid are to be returned; but if it should die between the ages of 10 and 15, then the difference between the premiums paid, and the sums received, would be returned.

COMMUNICATIONS FROM ECCLESIASTICAL BODIES IN THE UNITED STATES OF AMERICA.

We are happy to present our readers with the following fraternal epistles, addressed to the Officers of the Congregational Union of England and Wales, by the General Conference of the State of Maine, the General Association of the State of New Hampshire, and the General Convention of the State of Vermont.

No one can read these letters, we think, without satisfaction, and we beg to direct the attention of those who dread the withdrawal of State support from religion to the important statements of the brethren in Maine, respecting the result of that experiment in New England.

To the Secretaries of the Congregational Union, &c.

Limerick, Maine, Sept. 8, 1834.

It is made my duty to communicate through you to the Congregational Union of England and Wales, the resolutions of the General Conference of Maine. At the Annual Meeting of the Conference at Bath in June last, the following resolutions were adopted.

Resolved, That this Conference receive with deep interest, the proposition of the London Congregational Union for an interchange of Delegates, and cordially reciprocate the sentiments of Christian fellowship in which it originated.

Resolved, That as we have heard with no ordinary satisfaction of the arrival in this country of the Rev. Messrs. Reed and Matheson, and of the interest which their presence has given to the religious meetings of our brethren in other States; we sincerely regret, that we cannot enjoy the benefit of their fellowship in our present meeting.

Resolved, That this Conference will unite with other corresponding Ecclesiastical bodies in New England, in sending one Delegate annually to be their common representative to the Congregational Union of England and Wales, to be appointed in rotation by each body respectively, which shall concur in this arrangement.

Resolved, That our corresponding Secretary communicate the sentiments

of this Conference to the Congregational Union of England and Wales, and forward copies of our printed minutes.

I take pleasure in being the organ of the Conference in communicating these resolutions.

With such principles of religion, and church-order and discipline, as are contained in the declaration of your Union, New England has from the beginning flourished in religion, and has enjoyed public and private prosperity. The laws of the several New England States required, until within about twenty-five years, that every town should support a learned orthodox minister, and that every man should be connected with some religious society of his own choice, and pay a tax somewhere for the support of public worship; but these laws have been repealed, and entire liberty in religion is now enjoyed. The consequences of the repeal of all laws for the support of religion were greatly dreaded by many ministers and members of our Churches; but they have been most salutary rather than mischievous. The burden of supporting the ordinances of the Gospel is, indeed, borne more exclusively by the truly religious; but in consequence of this, more interest is taken by them in this subject; a more evangelical ministry is demanded, more religious zeal is felt; ministers are more independent of the unbelieving world, and less popular prejudices exist against educated and well-supported preachers as hirelings or a privileged class.

Our ministers enjoy the support and sympathy of an affectionate and liberal people; our communicants are increased, and new churches are gathered; and though much is needed to be done, to supply with religious privileges the growing population of our country, yet, we can rely on no better means than the voluntary efforts of those who know the value of the Gospel.

We rejoice in the assertion of such principles as your declaration contains, as we believe from our experience that they will greatly promote the prosperity of genuine religion and the general welfare of the country where they prevail.

We shall be pleased to receive your reports and other communications, and to send our own in return.

Giving you the affectionate greeting of the ministers and brethren of our churches, I am your's in Christ,

CHARLES FREEMAN,

Corresponding Secretary of the
General Conference of Maine.

To the Secretaries of the Congregational Union of England and Wales.

Pelham, N. H. Sept. 16, 1834.

Beloved Brethren in the Lord,

Your fraternal and highly esteemed communications have been duly received, and submitted to the General Association of New Hampshire. The satisfaction and delight which these gave my brethren I can poorly express. I have been directed to return to you and your beloved brethren of the Union, our affectionate sympathies, and christian salutations. This I should have done some months ago, had not my very feeble state of health prevented. I have since waited to communicate to you by our dearly beloved brethren, Reed and Matheson, who have given us peculiar pleasure and joy by attending our late religious anniversaries. Their christian fellowship and exhortations and prayers have been refreshing to our spirits. We shall long remember those delightful interviews with such brethren from the "father land," and the "mother church," and much desire that such happy scenes of spiritual friendship and brotherly love may be annually enjoyed.

The first of the following resolutions of our General Association was passed a year ago, the other two at our late meeting.

"Resolved, That we do hereby cordially express to our brethren of the Congregational Union of England and Wales, our fraternal regards: and also our sincere wishes, and our fervent prayers for continued success in the objects of their Union; that we highly approve of the declaration of their principles, as being accordant with those which we profess in our general standards, and in our parti-

cular confessions. And that the secretary of this Association be requested to answer the friendly communication which we have received from our brethren, assure them of the satisfaction with which we anticipate meeting them at some future period in a more extended association; and request a continuance of fraternal correspondence."

"Resolved, That this Association cherish with fraternal affection the overtures of Christian fellowship tendered them by their transatlantic brethren, and express their grateful obligations, for the personal attendance of their delegation."

"Resolved, That we will endeavour to perpetuate the connection so happily commenced, by procuring a share in the delegation, which may be sent from some of the ecclesiastical bodies, with which we are connected, to meet the said Union at its next Anniversary."

The above resolutions of our General Association, you will communicate as their "recognition of the Union," which you represent as its Secretaries.

The dear brethren and servants of Christ, who have imparted to us so much of the "comfort of love," will be able to communicate to you what they have seen and learned of our religious state. We have not been so favoured with the effusions of the Holy Spirit the two past years, as in some years preceding. Still we are favoured with the dews of heavenly grace, and the cause of the dear Redeemer makes some advance in our part of his heritage. We want more of the spirit of the pastors and members of the churches of your Union. We rejoice to hear that you are so numerous, so united in the faith and fellowship of the gospel, and so blessed with annual additions to your churches. May your increase in grace and numbers be greatly multiplied, and may you all abide under the shadow of the Shepherd of Israel.

With brotherly salutations I subscribe myself, in behalf of the General Association of New Hampshire, your servant and fellow-labourer in the Gospel,

JOHN H. CHURCH,
Secretary.

To the Secretaries of the Congregational Union of England and Wales.

Middleburg, Vermont,
Sept. 15, 1834.

Two communications from you have been duly received. In these are embraced the minutes of your meetings in May 1832 and 1833. All the documents from you were laid before the General Convention of Congregational and Presbyterian Ministers in Vermont. The results, with various statistical information, and a dozen or fifteen copies of our minutes for 1833, was transmitted to you last autumn, with the hope of receiving an answer before the annual meeting of our Convention. But as the gentlemen who represented you in other bodies have not visited Vermont, and as we have had no communications from them, nor for more than a year from you, I have been apprehensive that the package transmitted to you by direction of the Convention has been lost. I subjoin a duplicate of the proceedings of the Convention on your overture. The minutes of our annual meeting, last week, have not been printed, or I would forward you copies. This I shall do in due time.

Your's,

THOMAS A. MERRILL,
Register of Convention.

Extracts from the Records made by the General Convention of Congregational and Presbyterian Ministers in Vermont, at the Annual Meeting, Sept. 10th, 11th, 12th, 1833.

"Letters were read from the Congregational Union of England and Wales, desiring a friendly correspondence with this Convention, accompanied with copies of their minutes. Several resolutions were then submitted relative to this correspondence, which, together with the above minutes, were referred to a Committee, consisting of Messrs. W. C. Fowler, Merrill, and Patterson."

The Committee, on the communications from the Congregational Union of England and Wales, made the following Report, which was adopted:—

"Resolved—That this Convention are highly gratified in receiving from the Secretaries of the Congregational Union of England and Wales, two

Letters and accompanying documents, in which a friendly intercourse is proposed between that body and this.

"Resolved—That this Convention will be happy to enjoy a friendly correspondence with said Union; and that the Register be directed to transmit to them annually, copies of our minutes, and request copies of theirs in return.

"Resolved unanimously — Whenever the Congregational Union of England and Wales shall send a Delegate, or as they have proposed, two or three Delegates, to visit any of the ecclesiastical bodies in the United States, that such Delegates shall be received most cordially by the Convention, and be entitled to seats as members; and that whenever practicable, the Convention will be happy to be represented in the Union by a Delegation.

"Voted—That the Register transmit the above Resolutions to the aforesaid Union, together with such other information respecting the churches in Vermont as he may deem expedient."

A true Copy.

(Signed) THOMAS A. MERRILL,
Register of Convention.

AN IMPORTANT APPEAL FROM THE WELSH CONGREGATIONAL CHURCHES.

The Congregational Churches in Wales, finding their prosperity much retarded, and their exertions, in almost every department of Christian philanthropy, paralyzed by the heavy debt incurred in the erection of their Chapels, have lately unanimously resolved to make a combined effort for its liquidation, and have, within the last two years, in addition to very liberal exertions, which many congregations had just previously made, subscribed £18,404 for that purpose. A debt of £16,026 still remains; and now, after "doing what they could" at home, they anxiously look once again to the unfailing liberality of their English Friends for help, to accomplish the end in view, and beg to say, that they have named Messrs. Williams, Wern; Morgan, Machynlleth; Griffiths, Holyhead; Lewis, Builth; Roberts, Llanbrynmair; Jones, Rhydybout; Davies, Llanrwst; Jones, Trelech; Saunders, Buckley;

Herbert, Newton; and Evans, Bar-mouth, to make the appeal on their behalf. Committees have been appointed to examine the accounts of all who apply for assistance; and no money is to be granted from the general fund towards any dwelling-house or burial-ground, nor towards any chapel not conveyed to Trustees. A meeting of delegates, from each county, is to be held at Llandovery, in the beginning of May next, to receive the applications of the District Committees, and to afford them in return as large a dividend as the fund will allow; and a report is then to be published, as a lasting memorial of an effort which has already had the happiest influence on the religious character of the Cymry, and which is likely to prove of incalculable importance to the cause of benevolence and piety in Wales.

On behalf of the Welsh Congregational churches,

D. MORGAN, Machynlleth, } Secs.
S. ROBERTS, Llanbrynmair, }

Oct. 28, 1834.

This appeal having been maturely considered by the Board of Congregational Ministers for London and its vicinity, at their meeting, Nov. 11, it was resolved unanimously,

"That the Members of this Board most cordially congratulate their brethren of the Principality of Wales on their honourable and successful exertions, to entirely relieve their churches from the pressure of debts incurred by the erection and enlargement of their numerous places of worship, and hereby agree to recommend their case to the kind and generous support of the religious public of the metropolis, during the months of January, February, and March of the ensuing year."

ARTHUR TIDMAN, Secretary.

NEW CHAPEL, EDGWARE, MIDDLESEX.

On Wednesday, Oct. 8, 1834, the chapel erected under the auspices of the North Middlesex and South Herts Association, for the use of the Congregational Church in Edgware, was opened. In the forenoon, the Rev. W. Weare, Secretary, read the

Scriptures and prayed; the Rev. John Leifchild, of Craven Chapel, London, preached on John iv. 23, 24. In the afternoon, the Rev. James Pinkerton, of Totteridge, read the Scriptures and prayed. The Rev. William Clayton, Chaplain of Mill Hill Grammar School, preached on Eph. i. 3; and the Rev. A. Stewart, of Barnet, concluded the delightful services of the day with prayer. The chapel, which is calculated to contain two hundred persons, was crowded, and upwards of ninety-two pounds were collected.

FORMATION OF A CHURCH, CADNAM, HANTS, AND ORDINATION OF ITS MINISTER.

On Wednesday, Sept. 10, 1834, a Christian church, of the Congregational order, was formed at Cadnam, in the parish of Eling, Hampshire; a hamlet which, in common with some four or five others in its immediate vicinity, has been, till lately, in a very neglected and destitute condition, as regards the means of spiritual instruction for the numerous population. The meeting-house, which has now become the gospel-home of a few professors of the religion of Christ, and is placed in trust for the use of the public, according to the usages of strict nonconformity, was originally erected about twenty years since by the Wesleyan Methodists; and, after their leaving it 1827, the liturgy of the Church of England, and a discourse from some author, were read on the Sabbath by a layman from Romsey; but, in the year 1832, a young servant of Christ being providentially directed to the spot, took up his residence there, and has seen his disinterested hope of establishing a permanent Congregational interest there fulfilled; and he (the Rev. W. B. Woodman) after labouring among this people more than two years and a half, was called by the newly-formed church to become their pastor, and was ordained to that important office on the above day.

The ministers who conducted the service were the Rev. Messrs. Giles and Bishop, of Newport, I. W.; Reynolds, of Romsey; Stevens, of Totton, and other Independent and Baptist brethren; Rev. T. Atkins, of

Southampton, who was to have taken an important part, was prevented. Notwithstanding the unfavourable weather, great numbers were convened on the occasion, and we trust some good felt and some good done. A collection was made to assist in defraying the remaining debt on the chapel.

Since the purchase of this Chapel was effected, the building of a Chapel of Ease, at the distance of a mile, has been commenced; but after every effort to increase knowledge has been made, it will still be true that "yet there is room."

ENGLISH INDEPENDENT CHAPEL, BRECON, BRECKNOCKSHIRE.

On Wednesday, October 8th, a new Independent Chapel was opened for Divine Worship in this town, on which occasion the Rev. T. Loader, of Monmouth, preached in the morning from 1 Pet. ii. 4.; in the afternoon the Rev. D. Lewis, of Abergavenny, in English, from John iii. 14, 15.; and the Rev. D. Williams, of Llanwrtyd, in Welsh, from Lev. xix. 30; and in the evening, the Rev. B. Byron, of Newport, from Isaiah iv. 5. Several ministers of the town and neighbourhood, engaged in other parts of the services.

On the [previous evening, Tuesday, there was a preparatory service, the Rev. T. Phillips, of Hay, preached in English from 1 Tim. iii. 16.; and the Rev. W. Hopkins, of Llangattock, in Welsh, from Isaiah lvi. 5.

The services were deeply interesting and £32 were collected. The chapel is neat and commodious, and will seat about 500 persons. The expense of erection, with School-Room, &c., will be about £900, towards which, including liberal donations of friends in London, £450 have been raised.

The English Independent cause in Brecon was commenced in August, 1833, by the Rev. D. Blow, late of Kenilworth, Warwickshire, who was travelling through Wales for the benefit of his health. Finding no preaching amongst the Independents in the English language, which is generally understood there, he was induced to license a room for Divine Worship, which in a few weeks proving too

small, two larger rooms were afterwards in succession appropriated to the same object. A respectable congregation having been raised, and a little church formed, the erection of the above Chapel was deemed desirable, which has been opened with pleasing prospects of usefulness.

NEW CHAPEL AND PASTORAL SETTLEMENT AT SOUTHMOLTON, DEVON.

On Wednesday, October 22, 1834, a new Independent Chapel, capable of accommodating 500 persons was opened for Divine Worship in Southmolton, Devon, when two sermons were preached by the Rev. George Smith, of Plymouth. The congregations were numerous and respectable, and the collection amounted to £25. The chapel is a neat substantial erection, and the greater part of the expense incurred in the undertaking has been raised by subscriptions in the town, aided by the kind contributions of Christian friends in other places. About 40 gentlemen dined together, when the efficacy of the voluntary principle was discussed most satisfactorily, and interesting information given as to the objects of "the North Devon Voluntary Church Association."

In the evening of the same day, the recognition of the Rev. John Pyer, late of London, as the pastor of the Independent Church at Southmolton, took place. The Rev. W. H. Heudebourck, of Tiverton, delivered a powerful introductory discourse on the principles of protestant dissent, and proposed the usual questions, which were replied to satisfactorily by W. Thorn, Esq. on behalf of the church, and by Mr. Pyer, who affectingly detailed the steps which led him to the present sphere of labour. The recognition prayer was offered by the Rev. J. Poole, of North Tawton. Rev. B. Kent, of Barnstaple, addressed some suitable advice to the newly-chosen pastor, from Rev. xiv. 6, and the Rev. G. Smith, of Plymouth, affectionately enforced the duties of the church from 2 Cor. viii. 14, in a discourse which he has consented to publish. The Rev. Messrs. Edwards, Davies, Thomas, and Lane, with other neighbouring ministers, assisted in the

devotional exercises of the day. The whole of the services were deeply interesting, and joined with the rapidly improving state of the congregation, warrant the hope that the labours of our esteemed brother will prove a great and permanent blessing to the town and neighbourhood.

ORDINATIONS.

On Thursday, Sept. 4, the Rev. S. Dyall, of Highbury College, was ordained pastor over the Congregational Church at Stanford Rivers, Essex. The Rev. W. Temple (the former minister), opened the service with prayer and reading the Scriptures; Dr. Morison, of London, delivered the introductory discourse, and asked the questions; Rev. D. Smith, of Brentwood, offered up the ordination prayer; Rev. J. Sibree, of Coventry, (Mr. Dyall's late pastor,) delivered the charge; Rev. J. Stratton, of Paddington, addressed the church and congregation, and closed the service with prayer. The attendance was large, and the prospects of usefulness which present themselves to the newly-chosen pastor are encouraging.

On Wednesday, Sept. 24th, the Rev. J. W. Bridge, from the Newport Pagnell Evangelical Institution, was ordained pastor over the church and congregation assembling at the Old Meeting, Buckingham. The Rev. D. W. Aston, Buckingham, commenced the services of the day with reading the Scriptures and prayer. The Rev. J. Slye, of Potter's Pury, delivered an excellent discourse on the Principles of Dissent, and the Nature of a Christian Church. The Rev. G. B. Phillips, of Harrold, proposed the usual questions. The Rev. M. Castleden, of Woburn, offered up the ordination prayer. The Rev. T. P. Bull, of Newport Pagnell, gave an appropriate charge to the minister, founded on John x. 1—5. The Rev. N. M. Harry, of London, delivered an interesting and impressive sermon to the people from Acts ii. 42. The Rev. Josiah Bull, A.M. closed the solemn service with prayer. The Rev. J. Brooks, of Fenny Stratford, preached in the evening.

On Thursday, September 18th, the Rev. Robert Thomson, A.M., was

ordained over the Independent Church in Staindrop, in the county of Durham. The services of the day were introduced by the Rev. R. W. Newland, of Hanley, who read suitable portions of Scripture, and prayed. The Rev. James Jackson, of Green Hammerton, explained the nature of a church of Christ, and asked the questions usual on such occasions. These were answered in a very interesting manner by Mr. Thomson. The Rev. W. L. Prattman, of Barnard Castle, with much solemnity and fervour, offered up the ordination prayer. The Rev. John Ely, of Leeds, delivered an impressive charge to the minister, from Rev. ii. 1, "Unto the angel of the church at Ephesus;" and the Rev. John Thorpe, of Huddersfield, addressed the church and congregation in an appropriate discourse, founded on Matt. x. 16, "Be ye therefore wise as serpents, and harmless as doves." The Rev. Messrs. Harrison, Blair, Smith, Swan, Willetts, and Kelsey, engaged in the other parts of the service. In the evening, a large congregation again assembled, when the Rev. S. Blair read the Scripture, and offered up prayer; and the Rev. John Thorpe preached from Rom. viii. 28. The Rev. Mr. Harrison concluded. A spirit truly catholic distinguished the proceedings of the day. Not a remark fell from the lips of any gentleman inconsistent with true Christian charity, or in the least calculated to offend.

In the afternoon, a large and respectable company, including the ministers and other friends from a distance, dined together; after which, many interesting addresses were delivered by the Rev. Messrs. Ely, Jackson, Prattman, Thorpe, Newland, and Blair, on the important engagements of the day, and the flourishing state of the Dissenting cause in their respective neighbourhoods. The account given by Mr. Prattman of the rise and progress of the Independent Church in Staindrop was peculiarly interesting. About twenty-six years ago, the Rev. A. Carnson, of Colterstone, by the encouragement of a pious lady connected with the neighbourhood, commenced preaching in Staindrop, and continued to do so once a fortnight for two years. Afterwards, Mr. Pratt-

man undertook this labour, and continued it long with very little apparent success; at last, the seed which had been sown in tears, began to spring up in greater abundance; and about seven years ago, a neat and commodious chapel was erected, capable of accommodating 300 persons, which, by the laudable exertions of the friends immediately connected with the place, was entirely freed from debt in less than two years. About three years ago, the members of the church in Barnard Castle, under the united pastoral care of the Rev. Messrs. Prattman and Samuel Jackson, who resided in Staindrop and its vicinity, separated with the cordial approbation of their fellow members, and formed a distinct church. They then invited Mr. Jackson to become their sole pastor, to which request he acceded, and continued with much comfort and success to discharge the ministerial functions among them, till his removal to Walsall, in Staffordshire, last April. He was followed to the new scene of his labours by the well-merited respect and affectionate prayers of his flock in Staindrop, who trust they have found a suitable successor in the person of their present pastor. Many prayers have been presented to the Great Master of Assemblies on his behalf; and while the brethren regard with unfeigned thankfulness what has been already wrought for them, they hope the connexion now begun may be still more distinguished by comfortable permanency and extensive usefulness.

On Wednesday, Oct. 20, the Rev. W. H. Woodward, Student of Highbury College, was ordained to the pastoral office over the Independent Church, at Hinckley, Leicestershire. The Rev. E. Miall, of Leicester, explained the nature of a Christian Church, and stated the grounds of Nonconformity; the Rev. R. Davis, of Earl Shilton, proposed the usual questions; the Rev. J. Jerard, of Coventry, (Mr. Woodward's former pastor,) offered the ordination prayer; after which, the Rev. J. Sibree, of Coventry, delivered the charge from Dan. xii. 3. In the evening, the Rev. R. M. Miller, of Atherstone, addressed the deacons, church-members, and congregation, from 1 Thess.

v. 15. Messrs. Betts, of Foleshill, and Pickering, of Nuneaton, engaged in prayer.

The ordination of the Rev. J. C. Galloway, A.M., formerly student at Highbury College, took place on Wednesday, Oct. 29th, at the Old Meeting, West Bromwich, Staffordshire. The Rev. J. Roaf, of Wolverhampton, delivered the introductory discourse; Dr. Redford, of Worcester, proposed the usual questions, and commended the Minister, in a fervent prayer, to the blessing of God; the Rev. T. East, of Birmingham, gave the charge; and the Rev. J. A. James, of Birmingham, preached to the people.

The Dissenting interest in connexion with the Old Meeting, West Bromwich, took its rise soon after the memorable year 1662. On the Bartholomew's day of that year, the Rev. Richard Hilton was ejected from the living in that parish, and there is little doubt that he and his friends laid the foundation of that interest which has continued down to the present day.

The cause that originated under such circumstances was not likely to exist without violent persecution; and accordingly we find, that in the year 1715, when the fire that had been ignited by the furious Sacheverel, spread over the kingdom, the Old Meeting, West Bromwich, in common with a few other places of worship in the neighbourhood, was attacked by a lawless mob, and levelled to the ground. The friends of the place fought in vain for its defence, and tradition long spoke of the event as the "Bromwich fight." A new place of worship was soon after erected at the expense of government; but another, remarkable for its neatness, was built in its stead, in the year 1816.

The population of the parish, amounting to more than 16,000, presents a wide field for usefulness, and the aspect of affairs of the Old Meeting is pleasing and promising.

BLACKBURN INDEPENDENT ACADEMY.

A parcel of books, for the library of this Institution, has been received from a friend, who signs himself *ΑΓΝΩΣΤΟΣ*, and who states that his donation was the consequence of reading

the Appeal inserted in a late Number of the Congregational Magazine. To the unknown donor, the Tutors, on behalf of the Institution, present their best thanks for his very acceptable present.

We are happy to learn, that the Rev. James Hill, whose impaired health constrained him to leave his station in Calcutta, which he had oc-

cupied as a Christian missionary for more than twelve years, has accepted the unanimous invitation of the Church of Christ meeting in George Lane Chapel, Oxford, to become its pastor, and has entered with a pleasing prospect of success upon his stated labours. The day appointed for his public recognition, is, we are informed, the 25th of December, 1834, on the morning and evening of which day it is intended to hold public services.

MISCELLANEOUS INTELLIGENCE.

DEPUTATION TO LONDON FROM THE SCOTTISH MISSIONARY SOCIETY.

The Rev. Mr. Johnston, of Edinburgh, is expected to visit London in the end of November and throughout December, for the purpose of preaching and making collections in aid of the *Scottish Missionary Society*. The operations of this Society have, for some years past, been directed to the *Russian Empire*, to the *East Indies*, and to the island of *Jamaica*. The Missionaries have been employed in translating the Holy Scriptures, in superintending schools, in preparing and circulating Tracts, and particularly in preaching among the heathen "the unsearchable riches of Christ;" and through their instrumentality, numbers of immortal souls have, it is hoped, been "turned from darkness to light, and from the power of Satan unto God." In the *East Indies* the Society has stations at *Bombay*, in the *Concan*, and at *Poonah*. Besides labouring in these quarters, the Missionaries have made extensive tours to distant parts of the country, and have in this way made known the Gospel to multitudes who did not come within the ordinary sphere of their labours. A number of the natives have embraced Christianity, and some thousands of children have been educated in the schools. In *Jamaica* the Society has stations at *Hampden*, *Cornwall*, *Port-Maria*, *Carron Hall*, *Lucea*, and *Green Island*, the last of which is at present vacant. Besides preaching at these places on the Lord's-day, the Missionaries have under their care upwards of forty estates, which they visit during the week, containing about eight thousand souls; they have connected with their several churches about

six hundred communicants; and in their schools there are between six and seven hundred children, who are learning to read during the week, or receiving religious instruction on the Sabbath. For several years, however, the expenditure of the Society has greatly exceeded the receipts; and in consequence of this, and of the sickness and death of Missionaries, its operations have of late been considerably reduced. This, however, it is hoped, will be only temporary. The Directors have long been anxious to extend the scale of their operations; they have many and powerful calls to do so, both from the East and from the West Indies; but to enable them to meet these call, an increase of funds is absolutely necessary. In the *West Indies* in particular, the emancipation of 700,000 human beings from slavery, renders it of peculiar importance that they should, without delay, be provided with the means of Christian instruction. Under these circumstances the Directors appeal for assistance to the liberality of their Christian brethren in the metropolis, and from the deep interest manifested by them in the extension of the Redeemer's Kingdom among the heathen, they feel assured that they will not appeal in vain.

THE CLAIMS OF IRELAND.

We beg to call the attention of our readers to the following appeal on behalf of the *Irish Ecangelical Society*, and trust that it will be met with that liberality which the urgency of the case demands.

The kingdom of Ireland contains one-third part of the entire population of the United Empire, and over the minds of

six millions of her people the baneful and gigantic power of Popery, but feebly restrained by the influence of science and refinement, fearfully prevails; while multitudes, who make their boast of a Protestant creed, are totally ignorant of its principles, and directly opposed to their influence.

Among this important portion of our fellow subjects, the Irish Evangelical Society has been labouring for more than twenty years to diffuse the blessings of the Gospel of Christ. It has now in its service upwards of fifty agents, including pastors of churches, missionaries, and Scripture expositors. These devoted men constantly avail themselves of all the diversified means of Christian instruction. They are active distributors of tracts, and by their means, multitudes of these invaluable publications have been circulated in the dark towns and villages of Ireland. Under their superintendence, thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the bed-side of the sick and the dying, seated with the household of the peasant around the cabin fire, and conversing with the solitary traveller by the way side, they endeavour by all means to save some; while the preaching of the cross is the glory of their ministry, the primary duty which they faithfully discharge. Thus in season and out of season, publicly and from house to house, they cease not to teach and to preach Jesus Christ. The labours of the Society have been honoured with many decisive proofs of the Divine sanction. The messengers of mercy it has sent forth have often gladdened the hearts of the aged and the poor, the sick and the dying; and hundreds who sat in the region of the shadow of death are now rejoicing in the light they have been enabled to diffuse. By their ministry, many Christian churches have been formed in districts where Christ was not known; and others, which were feeble and languishing, have been revived and strengthened. Many of the consistent and honourable members of these Christian Societies are converts from the Church of Rome; and of the agents of the institution, several are now preaching the faith which they once laboured to destroy.

But, with many excitements to gratitude, the Committee are restrained, with deep anxiety and regret, to inform the friends of the Society, that its expenditure for the present year has already exceeded its receipts by the sum of upwards of One Thousand Pounds. The claims of Ireland for an extension of evangelical labours were never in the

history of the Society more loud or more affecting; but without the immediate and generous assistance of the Christian public, even the present number of its self-denying and devoted agents must be reduced. But the Committee cannot relinquish the hope, that this publication of the necessities and perils of the Institution will ensure the prompt and effective assistance of its friends. They cannot believe that while the churches of Britain incline a willing ear to the cry of the distant sufferer, they will prove indifferent to the affecting appeals presented in the ignorance and misery of millions of their fellow-subjects at home;—they cannot believe that while the piety of Britain enriches the deserts of another hemisphere, a moral wilderness will be permitted to remain uncultivated on the very skirts of our own island;—they cannot believe that hearts which yield so readily to the claims of a universal philanthropy, will prove insensible to the claims of patriotism, consistency, and justice. They respectfully remind their fellow Christians, that but for the sovereign goodness of God, Britain would have been the suppliant for Ireland's bounty; and they urge on their kind and serious attention the words of the Lord Jesus, "Freely ye have received, freely give."

Contributions in aid of the Society will be gratefully received by Thomas Walker, Esq., Treasurer, Denmark-hill, Camberwell; Rev. A. Tildman, Secretary, 27, Finsbury-square; by any member of the Committee, and by Messrs. Hankey, Bankers, 6, Fenchurch-street.

ON THE ALLEGED LIBERALITY OF THE CLERGY OF THE ESTABLISHED CHURCH.

The Episcopalian periodicals have been very busily employed of late in demonstrating that the liberality of the ministers of the Church of England is superior to that of its private members. The following table is copied from the *Christian Remembrancer*, for October, which shows the proportion of lay and clerical subscriptions to the principal societies in connection with the Established Church.

Society.	Clerical.	Lay.	Females.	Total.
For Promoting } Christ. Knowl. }	6436	4850	3726	14006
For Propagating } the Gospel . . }	845	302	408	1445
District Ditto . . .	3050	2118	1663	6731
National Education	974	1212	206	3392
Clergy Orphan . . .	631	478	435	1544
Church Building . .	1169	507	263	1939
	13,146	10,137	5,623	28,906
	10,137			
	2,901			

"It is fair," says the Remembrancer, "to suppose, that amongst the female subscribers, there is nearly the same proportion belonging to clerical families, in the wives or sisters of clergymen, which of course would increase the majority; but leaving this out of the question, this table proves that the clergy are not exactly grasping after tithes, and thinking of nothing but money."

We are not amongst the number of those who charge the clergy with "thinking about nothing but money;" yet, as their chosen advocates so ostentatiously proclaim the alms-deeds of their order, and seem to challenge observations, we submit the following:

1. As there are more than 5500 beneficed clergy, whose acknowledged incomes range from £200 to £2000 per annum, is it to be considered an extraordinary proof of liberality, that they give subscriptions amounting to something less than *three guineas* a year each person, to be divided amongst *five* religious societies?

2. Is the disinterestedness of the clergy quite obvious in supporting these *five* societies, which are designed to strengthen the Establishment, and whose publications strongly urge the divine right of clerical dues and stipends?

3. The laity of the Church of England are said to be the most numerous and the most opulent portion of the community. How can it be explained, then, that the clergy subscribe to these Church institutions more than they? Surely this must result from their indifference to the claims of the Church to which they belong? Or from the defective instructions of their clergy; or from their entire neglect of the grace of giving, which religious taxation and church endowments occasion? We leave the advocates of the clergy to account for this.

PLACES OF WORSHIP IN ENGLAND AND WALES.

We copy the following document from the daily papers, without professing to judge of its accuracy, as we wish to preserve, for the information of our readers, such articles as relate to the ecclesiastical statistics of our country:

Abstract of the Total Number of Parishes in each Diocese of England and Wales containing a population of 1000 persons and upwards; the Number of Churches and Chapels therein; Number of Persons they will contain; and the Number of Dissenting Places of Worship. Dated May 20, 1812.

(Memorandum.—The population for the diocese of Bangor, Bristol, Chester, Lincoln, Oxford, and Salisbury has been collected for this abstract from the Population Returns in 1801.)

Diocese.	Number of Parishes.	Population.	Number of Churches and Chapels.	Number of Persons they will contain.	Number of Dissenting Places of Worship.
Asaph, St.	41	104,708	49	45,560	06
Bangor	49	52,860	52	27,141	100
Bath and Wells ..	55	190,965	74	57,990	103
Bristol	41	82,766	58	40,216	71
Canterbury	67	175,625	83	67,705	113
Carlisle	29	56,459	49	25,108	39
Chester	257	568,836	351	226,532	439
Chichester	41	73,313	47	34,690	54
David's, St.	—	—	—	—	—
Durham	75	295,755	113	63,250	173
Ely	14	35,425	22	14,810	33
Exeter	159	302,551	176	152,019	234
Gloucester ..	36	87,934	46	40,931	70
Hereford	33	82,567	51	30,485	42
Lisland	11	28,200	21	12,350	42
Lichfield & Cov. ..	129	430,231	189	122,756	204
Lincoln	129	213,033	165	104,644	209
London	132	601,394	186	162,902	265
Norwich	70	135,900	78	64,664	114
Oxford	30	36,251	56	35,526	38
Peterborough ..	17	83,825	20	10,450	37
Rochester	24	105,142	36	25,386	44
Salisbury	83	142,609	134	72,243	142
Winchester	120	371,206	193	115,711	165
Worcester	40	75,230	60	36,263	60
York	108	591,972	220	140,277	392
Totals.....	1881	4,937,782	2533	1,856,109	3438

THOMAS B. CLARK,
Receiver, &c. of Diocesan Returns
made to His Majesty in Council.

MOVEMENTS OF THE DISSENTERS AT THE PRESENT CRISIS.

The summary dismissal of the late Ministry is universally regarded as the result of High Church intrigues, to prevent concession to Dissenters, and reform in the United Church of England and Ireland. Such an attempt to put down ecclesiastical reform must be deplored by every friend of spiritual religion, and must be viewed with jealousy by the people at large.

The Dissenting electors of the empire, united with liberal Churchmen, have the character of the next Parliament in their own power; and if pluralities and patronage are perpetuated in the Church, and its haughty ascendancy maintained, the continuance of those evils will be chargeable on the constituency of the empire alone. We are happy to perceive, from the following resolutions, that the Dissenters, both in the metropolis and the

provinces, are resolved to do their duty, should a dissolution of Parliament take place, and thus they will emancipate their Episcopalian brethren from the domination of worldly patrons, and take effectual means to remove hirelings out of the Church.

At a meeting of the United Committee appointed to consider the grievances under which Dissenters now labour, with a view to their redress, held at Dr. Williams's Library, in Redcross street, on Tuesday, the 18th day of November, 1834, H. Waymouth, Esq. in the chair.

Resolved, That while this Committee bows to the exercise of the royal prerogative, they have learnt with feelings of unfeigned and profound regret, the sudden dismissal from his Majesty's councils of his late confidential advisers; entertaining, as they do, a cordial approbation of the general measures of their administration, and confiding in their principles as the sincere friends of civil and religious freedom.—That, while this Committee cannot but express their disappointment and sorrow that the just claims of Protestant Dissenters have hitherto been postponed, they are convinced that such delay on the part of his Majesty's late Government, arose chiefly from the obstructions to which they were subject, both from ecclesiastical and political opponents. The regret which this Committee feels at the dismissal of the late Administration is also greatly aggravated by the assurance, that it has occurred at a moment when its members were preparing the means of redress for the chief practical grievances of which Dissenters complain.—That, in the probable event of a general election, this Committee confidently anticipates from the Protestant Dissenters throughout the empire, the most decided and uncompromising opposition to that political party, who have avowed themselves the unflinching opponents of their interests, and whose speeches and votes, on the Bill for the admission of Dissenters to the Universities, ought never to be forgotten. And, in the event of such election, this Committee relies also, on all classes of Dissenters, for the immediate adoption of measures best calculated to insure the return, as representatives to Parliament, of men, liberal and enlightened in their views, the tried friends of religious liberty, national improvement, and universal freedom.—That this Committee pledges itself to persevere in seeking the full and immediate relief of the practical grievances of Protestant Dissenters upon the principles they have repeatedly avowed.—That these resolu-

tions be published in the usual public journals.

HENRY WAYMOUTH, Chairman."

United Dissenters' Committee-Room, New-ell's buildings, Manchester, Nov. 22, 1834.

"At a Meeting of the Committee, specially convened, Rev. Wm. Shuttleworth in the Chair.

Resolved unanimously,

1. That it is the decided conviction of this Committee, that no Administration can satisfy the Dissenters of the United Kingdom, without bringing forward such measures as are calculated to secure equal religious liberty to all classes of his Majesty's subjects.

2. That an Address to the King, founded on the above resolution, be presented from this Committee, signed by the Chairman.

3. That the Lord-Lieutenant of the county (Earl Derby) be requested to present the address to his Majesty.

Signed on behalf of the Manchester United Dissenters' Committee,
WILLIAM SHUTTLEWORTH,
Chairman."

We understand that similar resolutions have been adopted at Birmingham and other places.

An Address to Nonconformists of all denominations, from a Committee in London, formed for the purpose of maintaining the claims and promoting the interests of the Protestant Dissenters, at the anticipated General Elections, has just come to our hands. We have not room for it in our columns, but as it will be stitched beneath our covers, we beg to call the attention of our readers to it.

RECENT DEATH.

On the 9th of June, the Rev. Dr. WILLIAM CAREY, Baptist Missionary to India. We are indebted to our esteemed friend, Dr. Steadman, for the following interesting account of the death of this enterprising Missionary:—"In commemorating the decease of this distinguished man, who has lived in India for upwards of forty years, and in that space has translated the New Testament into upwards of forty languages of that part of the world, and been the means of planting twenty-five Christian churches, I cannot do better than transcribe a part of a letter from a highly esteemed friend in Liverpool, received this morning. 'My dear friend,—The venerable Dr. Carey is no more. He expired on the 9th of June, declaring to those around him, that the cross and the atonement of Christ was the only all-sufficient ground

of his confidence and joy. Mr. Leechman, who writes on the 19th of June, gives me several particulars relating to the dear and justly venerated man of God, which I regret I cannot now send you. Our head, he (Mr. Leechman) says, is taken away from us this day; but adds, that the mission in which his whole heart was engaged, never appeared to promise more fruit than now; and he was just able to hear before he expired, accounts which greatly delighted him, and led him to express by signs, when he could no longer do so by words, his fervent gratitude to God. The public need scarcely be informed, that Dr. Carey may be considered as the fore-

runner of missions to the heathen, with the exception of the Moravian brethren, and the Methodists. He embarked for India in the summer of 1793, in company with the Rev. John Thomas, when about 32 years of age, and amidst the unfriendly climate of Bengal, and the intense labour of learning Oriental languages, and translating the sacred oracles into them, as well as engaging in various other literary works, survived to the advanced age of 72 years, leaving behind him monuments of benevolence, greatness of mind, perseverance and success, rarely, if ever equalled in any other individual since the apostolic age."—*Bradford Observer*.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from Rev. Dr. Brown—Dr. Reed—Dr. Henderson—Rev. Messrs. G. Smith—W. Davis—W. L. Alexander—W. S. Palmer—E. Prout—J. Burder—J. Bulmer—J. Jefferson—A. Tidman—D. Blow—N. M. Harry—J. Sibree—G. Wardlaw—R. Halley.

Also from Messrs. W. Ellerby—W. Youngman—Robert Winter—George Cox—J. Gray—W. Stroud, M.D.—A Subscriber and a Dissenter.

J. T.'s paper came to hand too late for insertion in the present number. The letter from Norwich will appear in our next.

Will Mr. Bulmer supply us with the biography he proposes? we are not likely to obtain it from the parties he names.

THE EDITORS cannot close the present volume without offering their sincere acknowledgments to their numerous Correspondents in every part of the empire, for the very effective assistance they have afforded them, and they respectfully invite the continuance of their able contributions, by which alone they can hope to maintain the character of the *Congregational Magazine*, or to render it at all worthy of representing that important body whose name it bears.

While the Editors are gratified also by the many testimonials of growing approbation they have recently received, yet they beg to remind their esteemed friends, that to Editors the most satisfactory evidence of public approbation is found in the increased sale of their respective Journals; and they venture, therefore, to hope, that their approving friends will use their best influence to extend the circulation of this Periodical, which will not only increase their usefulness, but also their means of being so.

THE SUPPLEMENT
TO THE
CONGREGATIONAL MAGAZINE,
FOR THE YEAR 1834.

IN conducting this Periodical, its Editors have uniformly urged upon their readers and the religious public at large, the great importance of accurate and comprehensive returns illustrative of the *Ecclesiastical Statistics of Great Britain*.

Happy should they be to think that their remarks have impressed the different sections of the Christian Church with a conviction of the advantages which would result to their respective communities, and to the country at large, from a fair, full, and general statement of the numbers who attend their worship, who commune in their ordinances, who are educated in their schools, who are relieved by their charities.

Such returns, if prepared with fidelity, would go far to illustrate the actual religious condition of the population of these realms, and would show how far they are dependant on the Established Church for the means of public worship, and to what extent they value and avail themselves of its services.

Returns also of the financial efforts of the respective bodies would be highly valuable, as they would show to what extent the religious portions of the people of this country are prepared to tax themselves in aid of religious and benevolent operations.

These are problems of vast interest, not only to every Christian, but to every statesman; and we wish that we could congratulate the religious public that efforts have been generally made to solve them.

We have to complain, however, on this head, not only of Churchmen, but also of Dissenters of every denomination, who have manifested great indifference, and to a considerable extent, reluctance to make such returns.

This reluctance, discoverable on all sides, results from very different causes.

SUPP. NO. 120.

Some do not like to betray "the nakedness of the land," others are afraid "to number the people," as if David sinned in making a statistical table, while others are jealous of inquiry, lest it should lead to the assumption of authority on the one hand, or to important changes on the other. Still accurate tables are of the greatest value, and the questions relating to the endowment and ascendancy of any particular Church by the patronage of the State, must be judged of not by abstract principles merely, but by an appeal to facts that will best illustrate the correctness of the respective theories.

Happily, our Christian brethren in America are not influenced by those jealousies which have prevailed here, and thus they have been able to compile a statement of the whole ecclesiastical affairs of their country, which is very interesting and instructive. A careful digest of that document forms the *first part* of our present Supplement, and we trust will be acceptable to our readers and the public.

The *second part* is devoted to a comparative view of the numbers of Churchmen, Dissenters, and Wesleyan Methodists, as to their attendance at public worship and at the Lord's table, and respecting their efforts for the education of the poor.

It will be, in the first place, necessary to explain the manner in which our information has been obtained, and the principles upon which we have been regulated in compiling these tables.

The *Congregational Union of England and Wales* issued, during the past year, under the direction of the previous General Assembly, a printed Schedule, designed to elicit information respecting the relative strength of the Established and Voluntary Churches. As they were unable to incur the expense of forwarding such papers

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to every part of the kingdom, they determined to send them to *six agricultural and six manufacturing districts*, which they judged to contain a fair average of Churchmen and Nonconformists.

We believe that we have authority to say, that while many received these inquiries with attention and prosecuted them with diligence, not a few regarded them as unimportant, and did not return the Schedule at all; while some others only reported their own numbers, without venturing to estimate the condition of their neighbours.

Having been permitted to avail ourselves of these documents, we have to state, that each return rests on the authority of some respectable residents, who appear to have given the most correct information they could obtain; and, we believe, that in no instance have intentional misrepresentations been made.

As these returns have been sent back in a most promiscuous manner, so it will be found that they include many places where the comparison is most unfavourable to Nonconformity, while they omit many places where it is powerfully ascendant.

In compiling the following Table, however, we resolved to use every schedule that came to our hands containing a comparison, whether favourable to our own views or not, that in coming to results, we might have the satisfaction to feel that we had prosecuted the inquiry with perfect rectitude.

Other documents have also been intrusted to our care—which, in point of authority, are of equal worth with the preceding, but in which we perceive the same diversity of result.

It is, perhaps, necessary to explain

that the professions of *neutrality* that have been recently made by the Wesleyan Methodist Conference, have led us to place that body in a distinct column, while our limited space has compelled us to gather into one column, under the general head *Dissenters*, all the other classes of separatists from the Established Church, which we have distinguished by initial letters that are elsewhere explained.

Doubtless this will not escape notice, and our union with all classes of professed religionists against the establishment will be again asserted with renewed confidence; but while we again disclaim all religious sympathies with those who do not hold Christ Jesus as the head; yet we, of course, know how to avail ourselves of their numbers, to show to what an extent the people of this country have forsaken those altars which their fathers based on human authority, and guarded by penal laws. In attempting to arrive at something like an average result, we shall, therefore, take leave to add the numbers of the Methodists to those of other classes of Dissenters, for whatever the policy of the *preachers* in Conference may lead them to desire, we are fully persuaded that the majority of the people in that connexion are *practically such Dissenters* as forbid us from considering them “as directly or intentionally subsidiary to the Church.”*

Having drawn, as from the wheel of a lottery, returns belonging to two hundred and three towns and villages. for the places enumerated, it will be seen, are not the abodes of the largest and most influential bodies of Dissenters, as they do not happen to be included amongst them, we find that in those 203 towns and villages

	Places of Worship.	Hearers.	Communicants.	Scholars.
Dissenters	634	231,701	47,276	75,767
Methodists	214	74,897	22,377	38,706
Total Nonconformists .	848	306,598	69,653	114,473
Episcopalians	330	166,099	9,625	47,247
Excess of Nonconformists	518	140,499	60,028	67,226

* Dr. Blomfield's Charge.

Thus giving to Nonconformists, of every denomination, within the *two hundred and three* towns and villages described, a majority over the Episcopalian Church, of 518 places of worship, 150,499 hearers, 60,028 communicants, and of 67,226 scholars. Nothing can, we think, be more satisfactory than such a result, as illustrative of the influence of the voluntary principle, on the zeal, activity, and piety of those who espouse it.

It may be interesting to observe the proportions of places of worship belonging to each denomination.

Episcopalians	332
Independents	230
Wesleyan Methodists	214
Baptists	131
Other Methodists	92
Quakers	40
Presbyterians	36
Roman Catholics	35
Minor bodies	70

1180

Now, when it is remembered, that not only are the ministers of these 848 Nonconformist places voluntarily supported, but the edifices have been built and mainly paid for, not by parliamentary grants, but by voluntary efforts—another illustration of their influence is supplied, which we are glad to know that Episcopalians begin to imitate.

Our intelligent readers will not fail to perceive from these results, the value that would belong to a complete return of the relative numbers of the respective denominations of Great Britain. Such a view of the state of our population would not only supply just data on which to proceed in con-

nexion with the great question of dissolving the alliance between the Church and our rulers, but it would also disclose the affecting state of religious destitution in which large masses of our town and rural population have been left by that Church which is endowed for their instruction. Cannot there be formed in each a *Corresponding Committee for County Ecclesiastical Statistics*? Such a body could more successfully collect and arrange their information on the spot than non-residents may hope to do, and by bringing the results of their separate inquiries together, they would secure a mass of intelligence of the highest interest, alike acceptable to the philosopher, the statesman, and the Christian. For ourselves, we may be permitted to say, that we have devoted much time and thought to these inquiries, and while we are happy that the labours of past years have not been lost, yet we shall never feel satisfied until an accurate, comprehensive, and complete return of the numbers and efforts of each ecclesiastical body in the empire appears in our pages. We cannot conclude our observations, however, without expressing our admiration of the very accurate and complete manner in which many of the returns that have come into our hands have been made, and we beg to offer our sincere congratulation, and best thanks to those gentlemen who, in various parts of the kingdom, have prepared them, in a manner most creditable to their diligence and correctness, and which, as far as we can judge, are perfect specimens of what such documents ought to be. May we not hope to have their effective assistance in accomplishing that task to which we have pledged ourselves?

ECCLESIASTICAL STATISTICS

OF

THE UNITED STATES OF AMERICA.

The Rev. B. B. Edwards, the editor of the American Quarterly Register, has published in the number of that journal for February, 1834, Lists of Ministers and Churches, that have been compiled from the latest official documents of the various ecclesiastical bodies of that country.

A reprint of more than twenty thousand names of places and persons is of course here unnecessary; but in preparing the following analysis of the whole, we have not contented ourselves with taking his *Totals and General Summary*, but have traversed the successive columns, and have arrived at the result by computations we have made for ourselves.

We cannot refrain from observing, that these documents may well instruct the Voluntary Churches and religious bodies of these kingdoms, not to leave their statistics, as they have too long done, to the private, and therefore necessarily imperfect efforts of individuals, but, at their respective Annual Associations, to assist their Secretaries to prepare such accurate lists, as will illustrate their true condition, and show the potency of those motives which the gospel presents to those who love it.

ORTHODOX CONGREGATIONALISTS.

I. General Conference of Maine. Rev. Asa Cummings, Portland, Secretary.

	Min.	Chur.	Com.
1 Washington Conference	7	10	403
2 Hancock and Waldo Confer.	9	13	691
3 Kennebec Conference	14	20	1396
4 Penobscot Conference	11	16	844
5 Somerset Conference	10	16	633
6 Lincoln Conference	12	18	1387
7 Cumberland Conference	27	34	3374
8 Oxford Conference	12	18	1438
9 York Conference	17	24	3014

II. General Association of New Hampshire. Rev. J. H. Church, D.D. Pelham, Secretary.

	Min.	Chur.	Com.
1 Caledonian Association	5	10	659
2 Deerfield Association	11	14	1427
3 Haverhill Association	9	9	419
4 Hollis Association	8	9	1562
5 Hopkinton Association	14	17	2538
6 Monadnock Association	16	20	1679
7 Orange Association	9	12	1236
8 Piscataqua Association	17	20	1928
9 Plymouth Association	4	8	415
10 Sullivan Association	10	15	1400
11 Tamworth Association	4	6	549
12 Union Association	12	11	2978

III. General Convention of Vermont. Rev. T. A. Merrill, Middleburg, Register.

	Min.	Chur.	Com.
1 Windham Association	10	13	2044
2 Windsor Association	14	15	1723
3 Black River Association	10	16	1633
4 Royalton Association	12	14	1540
5 Orange Association	10	12	1234
6 Montpelier Association	8	17	1292
7 Caledonian Association	9	15	1607
8 Orleans Association	13	21	1443
9 North Western Association	21	28	2594
10 Addison Association	15	17	2227
11 Rutland Association	15	15	2242
12 Pawlet Association	7	11	1306
13 Essex County Association	9	13	1902

IV. General Association of Massachusetts. Rev. T. Snell, D.D. North Brookfield, Secretary.

	Min.	Chur.	Com.
1 Berkshire Association	22	36	4869
2 Mountian Association	4	9	591
3 Franklin Association	14	19	1978
4 Hampshire Association	26	25	4311
5 Hampden Association	17	21	3418
6 Brookfield Association	18	18	2091
7 Harmony Association	10	12	1867
8 Worcester Central Association	8	11	1170
9 Worcester North Association	9	9	1691
10 South Middlesex Assoc.	10	11	1529
11 Middlesex Union Assoc.	12	14	1750
12 Andover Association	18	21	3467
13 Haverhill Association	7	8	514
14 Essex Middle Association	12	15	3012
15 Salem Association	19	19	3150
16 Suffolk North Association	17	15	2606
17 Suffolk South Association	11	10	1869
18 Norfolk Association	18	17	2106
19 Taunton Association	10	10	1689
20 Old Colony Association	11	13	1223
21 Pilgrim Association	8	8	766
22 Barnstable Association	11	12	1405

V. Congregational Ministers not connected with the General Association of Massachusetts. A large proportion of these are Unitarian, especially in the counties of Suffolk, Essex, Middlesex, and Worcester.

1 County of Suffolk	15 Ministers.
2 Essex County	15
3 Middlesex County	20
4 Plymouth County	20
5 Norfolk County	23
6 Bristol County	8
7 Barnstable County	4
8 Duxbury Nantucket	4
9 Worcester County	22
10 Hampden County	1
11 Franklin County	8

Number of Churches, about 100 or 170.

VI. Evangelical Consociation of Rhode Island.

9 Ministers...10 Churches...1300 Communicants.

VII. General Association of Connecticut.
Rev. Calvin Chapin, D.D. Weathersfield, Register.

	Min. Chur. Com.
1 Hartford North Association.	31...24...4147
2 Hartford South Association	16...17...2817
3 New Haven West Assoc. ..	30...22...3202
4 New Haven East Assoc. ...	29...16...1475
5 New London Association ..	27...20...2416
6 Fairfield West Association..	25...10...2416
7 Fairfield East Association..	14...13...2694
8 Windham Association	24...23...2601
9 Litchfield North Association	21...22...1863
10 Litchfield South Association	19...17...1299
11 Middlesex Association	19...15...2454
12 Tolland Association	19...17...2355

VIII. The Central Association of Congregational Ministers and Churches of the State of New York. This Association having been only newly organized, no returns are yet obtained.

PRESBYTERIAN CHURCH.

I. Synod of Albany, N. Y.

	Min. Chur. Com.
1 Presbytery of Londonderry ..	17...11...1809
2 Newbury Port	13...3...296
3 Champlain	18...19...1915
4 Troy	32...29...4540
5 Albany	39...36...1182
6 Columbia	32...19...2340

II. Synod of Utica, N. Y.

	Min. Chur. Com.
1 Presbytery of Watertown	19...23...2962
2 West Lorraine	13...10...974
3 Oswego	11...23...1095
4 Oneida	52...39...5714
5 Otsego	13...10...1777

III. Synod of Geneva, N. Y.

	Min. Chur. Com.
1 Presbytery of Chenango	17...23...2229
2 Delaware	8...15...1869
3 Cortland	13...16...1976
4 Onondaga	10...27...2923
5 Cayuga	19...23...4264
6 Truax	19...16...2353
7 Geneva	35...25...3860
8 Bath	20...36...2471
9 Angelica	7...17...986

IV. Synod of Genesee, N. Y.

	Min. Chur. Com.
1 Presbytery of Ontario	20...22...1639
2 Rochester	27...23...3129
3 Genesee, 1831	23...23...988
4 Niagara	15...16...1317
5 Buffalo	31...42...2750

V. Synod of New York.

	Min. Chur. Com.
1 Presbytery of Hudson	34...27...2979
2 North River	14...19...2514
3 Bedford	12...15...1101
4 Long Island	15...11...1455
5 Long Island, 2d	9...9...779
6 New York, 1st	31...14...4538
7 New York, 2d	7...4...784
8 New York, 3d	24...15...4654

VI. Synod of New Jersey, N. J.

	Min. Chur. Com.
1 Presbytery of Newark	32...25...4456
2 Elizabeth Town	25...19...4249
3 New Brunswick	30...19...3604
4 Newton	23...37...3105
5 Susquehanna	8...16...947
6 Montrose	10...18...1245

VII. Synod of Philadelphia, Pa.

	Min. Chur. Com.
1 Presbytery of Philadelphia ..	43...36...4564
2 Do., 2d	25...18...4535
3 Newcastle	33...36...5493
4 Lewes	6...19...738
5 Carlisle	31...43...4784
6 Huntingdon	19...31...3854
7 Northumberland	13...12...1310

VIII. Synod of Pittsburgh, Pa.

	Min. Chur. Com.
1 Presbytery of Alleghany	12...20...2141
2 Erie	17...34...2493
3 Harford	15...35...3113
4 Redstone	14...26...2760
5 Steubenville	16...29...2722
6 Washington	19...23...3649
7 Ohio	31...29...3698
8 Blairsville	16...20...3113

IX. Synod of the Western Reserve, Ohio.

	Min. Chur. Com.
1 Presbytery of Detroit	16...22...1698
2 Grand River	23...27...1650
3 Portage	39...24...1701
4 Haron	13...29...753
5 Trumbull	9...17...804
6 Cleveland	17...28...1289

X. Synod of Ohio, Ohio.

	Min. Chur. Com.
1 Presbytery of Columbus	16...30...2609
2 Richland	18...41...2736
3 Lancaster	16...35...2320
4 Athens	16...20...1110

XI. Synod of Cincinnati, Ohio.

	Min. Chur. Com.
1 Presbytery of Miami	16...26...2249
2 Chillicothe	19...25...2942
3 Cincinnati	36...31...3450
4 Oxford	21...24...1921

XII. Synod of Indiana, Ia.

	Min. Chur. Com.
1 Presbytery of Salem	7...16...784
2 Madison	19...16...849
3 Vincennes	16...19...726
4 Evansville	35...21...757
5 Indianapolis	8...19...663

XIII. Synod of Illinois, Ill.

	Min. Chur. Com.
1 Presbytery of Sangamon.....	7....10.... 330
2 Kaskaskia.....	11....22.... 663
3 Illinois.....	13....9.... 391

XIV. Synod of Missouri, Mo.

	Min. Chur. Com.
1 Presbytery of Missouri.....	4....9.... 330
2 St. Louis.....	6....11.... 719
3 St. Charles.....	6....13.... 427

XV. Synod of Kentucky, Ky.

	Min. Chur. Com.
1 Presbytery of Louisville.....	14....19....1196
2 Mecklenberg.....	7....29.... 631
3 Transylvania.....	21....25....2473
4 West Lexington.....	24....26....1873
5 Ebenezer.....	11....20....1628

XVI. Synod of Chesapeake, Md.

	Min. Chur. Com.
1 Presbytery of Baltimore.....	17....6....1149
2 Columbia.....	17....9....1259
3 East Hanover.....	14....12....1339

XVII. Synod of Virginia, Va.

	Min. Chur. Com.
1 Presbytery of Winchester.....	14....22....2149
2 West Hanover.....	26....23....2296
3 Lexington.....	26....20....4906

XVIII. Synod of North Carolina, N. C.

	Min. Chur. Com.
1 Presbytery of Orange.....	34....37....2264
2 Fayetteville.....	19....43....3600
3 Concord.....	23....40....4011

XIX. Synod of Tennessee, Tenn.

	Min. Chur. Com.
1 Presbytery of Abingdon.....	6....11.... 792
2 Union.....	34....29....2093
3 Holston.....	6....14....1941
4 French Broad.....	7....11....1232

XX. Synod of West Tennessee, Ten.

	Min. Chur. Com.
1 Presbytery of West Tennessee.....	15....19....1278
2 Western Distr.....	13....21.... 630
3 Shiloh.....	19....24....1273
4 North Alabaman.....	13....15.... 738

XXI. Synod of South Carolina, and Georgia.

	Min. Chur. Com.
1 Presbytery of S. Carolina.....	15....22.... 263
2 Bethel.....	10....19....1970
3 Hopewell.....	30....65....2910
4 Charl. Union.....	23....7.... 860
5 Harmony.....	18....27....2236
6 Georgia.....	10....5.... 368

XXII. Synod of Mississippi and South Alabama.

	Min. Chur. Com.
1 Presbytery of Mississippi.....	15....24.... 501
2 S. Alabama.....	22....24....1714
3 Tombigbee.....	8....10.... 430
4 Clinton.....	8....5.... 162

REFORMED DUTCH CHURCH.**I. Particular Synod of New York.**

	Min. Chur. Com.
1 Classis of New York.....	17....11....2500
2 South do. do.....	10....6....1183
3 Classis of New Brunswick.....	10....14....1700
4 Bergen.....	11....15....1126
5 Paramus.....	8....11....1288
6 Long Island.....	8....11.... 577
7 Philadelphia.....	8....8....1671
8 Poughkeepsie.....	9....11....1665

II. Particular Synod of Albany.

	Min. Chur. Com.
1 Classis of Albany.....	10....12....1236
2 Rausselaer.....	11....14....1791
3 Ulster.....	10....11....1366
4 Washington.....	7....10.... —
5 Schenectady.....	11....10....1461
6 Montgomery.....	9....18....1510
7 Schoharie.....	8....13....1195
8 Cayuga.....	10....13....1113
9 Orange.....	8....9.... 670

PROTESTANT EPISCOPAL CHURCH.

Right Rev. William White, D.D., of Pennsylvania, presiding Bishop.

I. Eastern Diocese.

Right Rev. Alexander Viets Griswold, D.D. Salem, Ms. Bishop—5 clergymen.

II. Diocese of Vermont.

Right Rev. John Henry Hopkins, D.D., Bishop—14 clergymen.

III. Diocese of Connecticut.

Right Rev. Thomas Church Brownell, D.D. Bishop—61 clergymen.

IV. Diocese of New York.

Right Rev. Benjamin Kedwell Onderdonk, D.D., Bishop, and Professor in General Theological Seminary—178 clergymen.

V. Diocese of New Jersey.

Right Rev. Geo. Washington Doane, D.D., Bishop—22 clergymen.

VI. Diocese of Pennsylvania.

Right Rev. Wm. White, D.D., Bishop, senior of the American Episcopal Church, and Rector in Philadelphia—71 clergymen.

VII. Diocese of Delaware.

See vacant—5 clergymen.

VIII. Diocese of Maryland.

Right Rev. William Murray Stone, D.D., Bishop—51 clergymen.

IX. Diocese of Virginia.

Right Rev. Richard Channing Moore, D.D., Bishop and Rector of the Monumental Church, Richmond—55 clergymen.

X. Diocese of North Carolina.

Right Rev. Levi Silliman Ives, D.D., Bishop—18 clergymen.

XI. Diocese of South Carolina.

Right Rev. Nathaniel Bowen, D.D., Bishop and Rector of St. Michael's Ch. Charleston—35 clergymen.

XII. Diocese of Georgia.

See vacant—4 clergymen.

XIII. Diocese of Mississippi.

See vacant—3 clergymen.

XIV. Diocese of Tennessee.

Rev. James H. Otey, D.D., Bishop
elect—8 clergymen.

XV. Diocese of Kentucky.

Right Rev. Benjamin Bosworth Smith,
D.D. Bishop and Rector of Christ Church,
Lexington—9 clergymen.

XVI. Diocese of Ohio.

Right Rev. Charles Pettit M'Ilvaine,
D.D., Bishop and President of Kenyon
College and Theological Seminary, Gam-
bler—24 clergymen.

XVII. Diocese of Michigan.

See vacant—5 clergymen.

XVIII. Diocese of Alabama.

See vacant—3 clergymen.

Other States and Territories—8 cler-
gymen.

Total—18 Dioceses, 15 Bishops, 2 As-
sistant Bishops, 648 Clergymen.

Note.—To entitle a diocese to the
choice of a bishop, there must be at the
time of such choice, and have been during
the year previous, at least six officiating
Presbyters residing therein, regularly
settled in a parish or church, and quali-
fied to vote for a bishop, and six or more
parishes represented in the convention
electing. Two or more adjoining dioc-
eses may, however, unite and choose a
bishop.

BAPTISTS.**Maine.**

	Min.	Chr.	Com.
1 Penobscot Association	30....	32....	1719
2 Eastern Maine Association..	19....	35....	2861
3 York Association	37....	37....	3002
4 Bowdoinham Association ..	24....	25....	1820
5 Kennebec Association	14....	21....	1122
6 Lincoln Association	20....	26....	2222
7 Cumberland Association	11....	15....	1261
8 Oxford Association	14....	23....	1309
9 Waldo Association	13....	19....	1143

New Hampshire.

	Min.	Chr.	Com.
1 Salisbury Association	14....	16....	1153
2 Meredith Association	12....	17....	1463
3 Dublin Association	8....	16....	602
4 Milford Association	5....	14....	1061
5 Portsmouth Association	8....	10....	715
6 Newport Association	7....	11....	1340

Vermont.

	Min.	Chr.	Com.
1 Shaftsbury Association	5....	7....	722
2 Fairfield Association	16....	30....	1410
3 Vermont Association	18....	23....	2219
4 Danville Association	9....	17....	1116
5 Barre Association	6....	14....	524
6 Woodstock Association	13....	31....	2062
7 Leyden Association	14....	12....	1115
8 Washington Association	1....	1....	137

Massachusetts

	Min.	Chr.	Com.
1 Boston Baptist Association ..	25....	27....	4550
2 Salem Association	38....	24....	2844
3 Old Colony Association	16....	17....	1300
4 Berkshire Co. Association ..	13....	17....	1280

	Min.	Chr.	Com.
5 Worcester Association	22....	19....	2140
6 Sturbridge Association	11....	13....	1251
7 Franklin County Assa.	11....	11....	844
8 Westfield Association	18....	18....	1400
9 Stephentown Association ..	4....	3....	247
10 Wendell Association	12....	10....	1020
11 Barnstable Association	7....	11....	787

RHODE ISLAND.

	Min.	Chr.	Com.
1 Warren Association	24....	26....	3713
2 Stonington Union Assoc.	2....	3....	909

Warren Association includes several
Churches in Massachusetts.

CONNECTICUT.

	Min.	Chr.	Com.
1 Hartford Association	20....	25....	1765
2 New London Association ..	21....	18....	2276
3 Ashford Association	16....	16....	1607
4 Union Association	6....	4....	321
5 New Haven Association	23....	17....	1785
6 Stonington Union Assoc.	13....	11....	2124
7 New York Association	1....	1....	60

NEW YORK.

	Min.	Chr.	Com.
1 New York Association	10....	12....	1826
2 Warwick Association	5....	9....	771
3 Otsego Association	20....	26....	2462
4 Saragota Association	17....	16....	1778
5 Cayuga Association	19....	10....	2228
6 Black River Association ..	23....	31....	2950
7 Madison Association	41....	33....	4283
8 Lake George Association ..	7....	10....	937
9 Franklin Association	18....	21....	2490
10 Oneida Association	14....	20....	1938
11 Holland Purchase Assoc.	22....	29....	1900
12 Seneca Association	13....	19....	1907
13 Ontario Association	91....	96....	2554
14 St. Lawrence Association ..	19....	22....	1714
15 Hudson River Association ..	34....	25....	3021
16 Stenben Association	17....	24....	1034
17 Berkshire Association	16....	16....	1009
18 Niagara Association	13....	16....	1330
19 Onondaga Association	18....	20....	2066
20 Washington Association ..	9....	10....	1400
21 Chautauque Association	14....	12....	760
22 Chautauque Second Assoc. ..	16....	27....	1428
23 Cortland Association	25....	23....	3178
24 Essex Association	7....	10....	971
25 Rensselaerville Association ..	15....	13....	1120
26 Genesee Association	15....	20....	1663
27 Monroe Association	19....	22....	2306
28 Union Association	6....	12....	800
29 Genesee River Association ..	15....	11....	628
30 Livingston County Assoc.	4....	6....	410
31 Bottrill Association	18....	8....	1360
32 Stephentown Association ..	9....	12....	1225
33 Shaftesbury Association	7....	3....	748
34 Hartford Association	1....	2....	183
35 Chemung Association	1....	1....	62
36 Unassociated Churches	13....	51....	1273

NEW JERSEY.

	Min.	Chr.	Com.
1 New Jersey Association	25....	24....	1802
2 New York Association	15....	15....	1319
3 Warwick Association	4....	6....	512
4 Central Association	9....	10....	1024
5 Hudson River Association ..	1....	1....	23
6 Philadelphia Association	2....	1....	190
7 Central Union Association ..	2....	1....	33
8 Unassociated Churches	2....	2....	22

PENNSYLVANIA.

	Min.	Chr.	Com.
1 Abington Association	16....	15....	1222
2 Philadelphia Association	36....	34....	2806
3 Central Union Association ..	9....	7....	1019

	Min.	Chur.	Com.
4 Beaver Association	6	19	792
5 French Creek Association ..	5	12	530
6 Centre Association	3	4	230
7 Redstone Association	10	14	656
8 Northumberland Assoc.	4	7	287
9 Bridgewater Association ..	11	13	1154
10 Susquehanna Association ..	4	3	175
11 Juniata Association	5	9	339
12 Monongahela Association ..	2	6	485
13 Chemung Association	8	13	502
14 Seneca Association	1	1	35
15 Chataque Association	1	1	17
16 Warwick Association	1	1	26
17 Delaware Association	3	3	308
18 Unassociated Churches	4	7	811

DELAWARE.

	Min.	Chur.	Com.
1 Delaware Association	5	6	328

MARYLAND.

	Min.	Chur.	Com.
1 Baltimore Association	11	16	653
2 Salisbury Association	9	16	456
3 Columbia Association	1	7	44
4 Unassociated Churches	1	1	174

DISTRICT OF COLUMBIA.

	Min.	Chur.	Com.
1 Baltimore Association	2	3	137
2 Columbia Association	2	2	306

VIRGINIA.

	Min.	Chur.
Ebenezer	5	10
Anomack	2	7
Parkersburg	3	3
Columbia	9	15
Shiloh	10	20
Teyes Valley	7	12
Ketockton	8	19
Portsmouth	13	32
Patterson's Creek	4	7
Goshen	17	32
Appomattox	9	24
Albermarle	12	20
Green Briar	6	15
New River	4	11
Moherrin	6	15
Union	12	22
Pig River	5	14
Dover	30	50
Red Stone	3	5
Mayo	2	7
Roanoke	10	22
Middle District	12	17
Strawberry	9	20
Washington	9	18
Mountain	1	3

NORTH CAROLINA.

	Min.	Chur.	Com.
1 Chowan Association	11	31	3447
2 French Broad Association ..	10	16	558
3 Neuse Association	14	21	964
4 Tuckahoe Association	9	11	386
5 Catawba River Association ..	13	22	854
6 Broad River Association ..	3	10	445
7 Rehekee Association	16	43	2225
8 Raleigh Association	19	16	1363
9 Contentnea Association	13	15	576
10 Sandy Creek Association ..	10	17	859
11 Yadkin Association	4	11	343
12 Abbott's Creek Association ..	5	8	439
13 Mayo Association	7	10	547
14 Flat River Association	7	15	1307
15 Pee Dee Association	7	10	465
16 Cape Fear Association	10	14	980
17 Moriah Association	5	5	373
18 Mountain Association	5	15	672

	Min.	Chur.	Com.
19 Country Line Association ..	8	11	1340
20 Goshen Association	8	19	665
21 Little River Association	4	13	466

SOUTH CAROLINA.

	Min.	Chur.	Com.
1 Broad River Association ..	10	22	1718
2 Welch Neck Association ..	17	24	2453
3 Bethel Association	18	28	2078
4 Reedy River Association	15	32	2419
5 Saluda Association	13	25	2507
6 Moriah Association	8	12	1107
7 Cape Fear Association	6	4	177
8 Twelve Mile River Assoc.	9	9	242
9 Charlestown Association	26	34	5217
10 Savannah River Association ..	22	36	5625
11 Edgefield Association	40	50	
12 Unassociated Churches	1	1	66

GEORGIA.

	Min.	Chur.	Com.
1 Georgia Association	28	50	7162
2 Sarepta Association	13	35	2668
3 Columbus Assoc. in 1831 ..		25	1693
4 Hephzibah.—In 1828 this Association embraced ..	17	36	1751
5 Sunbury Association	8	18	6018
6 Canokie Association	8	16	365
7 Ebenezer Association	10	30	1340
8 Chattahookee River Assoc.	1	7	89
9 Washington Assoc. in 1830 ..	7	9	333
10 Ocmulgee Association	15	35	2821
11 Yellow River Association	10	43	2670
12 Western Association	17	39	1518
13 Flint River Association	20	38	2404
14 Tugalo Association	18	32	1604
15 Ocklocknee Association	10	21	684
16 Houston Association	3	11	365
17 Ichseconough Assoc. in 1829 ..	18	32	1915
18 Piedmont Assoc. in 1825 ..	5	11	267

ALABAMA.

	Min.	Chur.	Com.
1 Cahaba Association	19	31	1689
2 Bethlehem Association	25	30	1120
3 Flint River Association	10	25	1178
4 Conecuh River Association ..	5	8	217
5 Mulberry Association	11	20	792
6 Chattahoochee River Assoc.	5	14	342
7 Muscle Shoal Association	12	22	1516
8 Leaf River Association	7	13	297
9 Mount Zion Association	14	24	969
10 Butteha Association	10	22	969
11 Bethel Association	9	21	897
12 Alabama Association	12	30	1427

MISSISSIPPI.

	Min.	Chur.	Com.
1 Butteha Association	6	4	306
2 Pearl River Association	18	32	1607
3 Mississippi Association	4	15	474
4 Union Association	10	33	1292

LOUISIANA.

	Min.	Chur.	Com.
1 Louisiana Association	11	12	345
2 Mississippi Association	2	4	393

TENNESSEE.

	Min.	Chur.	Com.
1 Salem Association	10	30	1806
2 Holston Association	10	19	508
3 Tennessee Association	22	27	1350
4 Little River Association	7	20	1260
5 Elk River Association	15	24	1473
6 Concord Association	15	17	1142
7 Sweet Water Assoc. 1831 ..	5	18	1646
8 Western District Association ..	7	18	451
9 Cumberland Association	—	13	998
10 Obion Association	14	20	916

	Min.	Chur.	Com.
11 Caney Fork Association...	16...	19...	765
12 Powell's Valley Association...	19...	19...	826
13 Big Hackee Assoc. 1831...	6...	38...	712
14 Forked Deer Assoc. 1830...	8...	17...	575
15 Hiwassee Association, 1825...	10...	11...	633
16 Red River Association, 1825...	17...	28...	2691
17 Richland Creek Assoc. 1833...	15...	27...	1430
18 Shoat Creek Assoc. 1832...	14...	19...	1000
19 Buffalo Association, 1832...	10...	16...	470
20 Drake Creek Assoc. 1832...	12...	17...	1000

MISSOURI.

	Min.	Chur.	Com.
1 Franklin Association...	6...	10...	374
2 Mount Pleasant Association...	9...	19...	1050
3 Missouri Association...	4...	7...	335
4 Fishing River Association...	6...	29...	600
5 Salem Association...	11...	15...	721
6 Concord Association...	5...	12...	394
7 Clark's River Association...	7...	7...	248
8 Bethel Association...	8...	10...	190
9 Cape Girardeau Association...	4...	14...	323
10 Salt River Association...	6...	12...	281
11 Second Concord Association...	3...	4...	120
12 Missouri District Assoc....	7...	6...	131
13 Culver Association...	6...	10...	200

KENTUCKY.

	Min.	Chur.	Com.
1 Russell's Creek Association...	11...	22...	1173
2 Bethel Association...	10...	19...	1626
3 Franklin Association...	9...	18...	1711
4 Licking Association...	12...	29...	1333
5 Goshen Association...	6...	21...	1115
6 Gasper's River Association...	8...	12...	684
7 Highland Association...	6...	14...	586
8 Sulphur Fork Association...	5...	12...	841
9 Concord Association...	5...	12...	798
10 Ten-Mile Association...	5...	9...	353
11 Salem Association...	11...	26...	2105
12 North Bend Association...	9...	12...	585
13 Elk Horn Association...	9...	20...	3427
14 Green River Association...	22...	39...	1925
15 South District Association...	10...	18...	1322
16 Bracken Association...	4...	12...	997
17 Long Run Association...	15...	28...	2845
18 Nollan Association...	5...	19...	634
19 North District Association...	12...	18...	1382
20 Barren River Association...	6...	15...	920
21 Campbell Association...	8...	8...	347
22 Union Association...	6...	10...	550
23 United Baptist N. Dist. Ass.	4...	11...	930
24 Baptist Association...	5...	9...	962
25 Tate's Creek Association...	4...	5...	159
26 South Concord Association...	5...	14...	375
27 South Union Association...	7...	18...	489
28 Boon's Creek Association...	4...	7...	739
29 Burning Spring Association...	6...	14...	439
30 Stockton's Valley Association...	9...	15...	690

ILLINOIS.

	Min.	Chur.	Com.
1 Bethel Association...	8...	11...	309
2 Sangamon Association...	6...	18...	580
3 Morgan County Association...	6...	11...	328
4 Clear Creek Association...	3...	6...	167
5 Spoon River Association...	3...	7...	291
6 Edwardsville Association...	4...	3...	100
7 Muddy River Association...	8...	11...	273
8 Apple Creek Association...	8...	9...	234
9 South District Association...	22...	13...	606
10 Wabash District Association...	8...	10...	350
11 Vermilion Association...	6...	7...	200
12 Little Wabash Association...	7...	17...	405
13 North District Association...	9...	13...	246
14 Kaskaskias Association...	8...	10...	175

INDIANA.

	Min.	Chur.	Com.
1 Indianapolis Association...	13...	18...	869
2 Lost River Association...	9...	16...	536

SUPP. NO. 120.

	Min.	Chur.	Com.
3 White Water Association...	22...	34...	1416
4 Silver Creek Association...	7...	15...	622
5 Flat Rock Association...	7...	15...	365
6 Coffee Creek Association...	16...	20...	991
7 White River Association...	11...	20...	793
8 Blue River Association...	8...	10...	512
9 Union Association...	8...	17...	805
10 Laughery Association...	10...	18...	577
11 Sugar Creek Association...	5...	0...	283
12 Dauville Association...	8...	18...	561
13 Conn's Creek Association...	6...	8...	250
14 Liberty Association...	2...	0...	256
15 Jubilee Association...	2...	3...	100
16 William's Creek Association...	12...	14...	529
17 Little Pigeon Association...	12...	16...	505
18 Salem Association...	6...	8...	350
19 Eel River Association...	7...	10...	409
20 Crawfordsville Association...	2...	4...	150

OHIO.

	Min.	Chur.	Com.
1 Huron Association...	7...	19...	822
2 Columbus Association...	23...	23...	925
3 Grand River Association...	11...	23...	874
4 Meig's Creek Association...	18...	23...	1266
5 Ohio Association...	9...	14...	484
6 Rocky River Association...	4...	7...	143
7 Salem Association...	3...	7...	193
8 Oxford Association...	5...	5...	108
9 Scioto Association...	9...	18...	641
10 Munstringum...	19...	24...	761
11 Mohecan Association...	9...	16...	638
12 Mad River Association...	11...	23...	960
13 Miami Association...	10...	26...	1245
14 East form of Little Miami...	5...	13...	684
15 Strait Creeks Association...	3...	11...	325
16 Stillwater Association...	2...	4...	149
17 Kiltbuck Association...	2...	4...	100
18 Greenville Association...	5...	7...	290
19 Zoar Association...	4...	6...	159
20 Bethel Association...	2...	4...	136
21 Unassociated Churches...	2...	2...	75

ARKANSAS TERRITORY.

	Min.	Chur.	Com.
1 Little Rocks Association...	2...	8...	88
2 Spring River Association...	5...	9...	93

MICHIGAN TERRITORY.

	Min.	Chur.	Com.
1 Michigan Association...	10...	16...	667

Seventh Day Baptists.

39 Ministers...32 Churches...4258 Communicants.

Free Will Baptists.

459 Ministers...546 Churches...25,276 Commun.

Six Principle Baptists.

9 Ministers...17 Churches...1672 Communicants.

METHODIST EPISCOPAL CHURCH.

	Min.	Com.
Pittsburgh Conference...	117...	39,493
Ohio...	158...	51,366
Missouri...	46...	7,198
Illinois...	46...	39,353
Indiana...	60...	29,685
Kentucky...	90...	26,193
Tennessee...	109...	29,156
Holstein...	58...	23,174
Georgia...	81...	33,574
Mississippi...	40...	9,736
Alabama...	40...	10,906
South Carolina...	68...	47,090
Virginia...	111...	41,808
Baltimore...	136...	49,239
Philadelphia...	157...	55,071
New York...	142...	39,477
New England...	136...	15,621

	Min.	Com.
Maine	104	14,591
New Hampshire	133	15,703
Troy	101	18,492
Oneida	150	37,187
Genesee	122	23,915

ASSOCIATE PRESBYTERIAN CHURCHES.

	Min.	Com.
Cambridge Presbytery	9	1,441
Carolinan	3	764

	Min.	Com.
Ohio	10	3730
Chartiers	8	1636
Miami	9	1422
Philadelphia	5	999
Alleghany	7	1775
Muskingum	7	1030
Albany	13	1113
Itinerating	9	

We now present our readers with

THE GRAND RESULTS.

	Ministers.	Churches.	Communicants.	Population.
1 Orthodox Congregationalists . . .	962	1,090	128,163	1,395,000
2 Unitarians	149	160	—	170,000
3 Presbyterians	2,042	2,499	226,319	2,102,220
4 Dutch Reformed Church . . .	165	197	22,390	150,000
5 Protestant Episcopal Church . .	651	—	—	244,125
6 Calvinistic Baptists	3,397	5,345	325,461	2,929,149
7 Methodist Episcopal Church . .	2,223	—	619,771	1,239,542
8 Evangelical Lutheran Church . .	216	800	89,487	805,383
9 German Reformed Church . . .	180	600	30,000	300,000
10 Associate Presbyterians	79	169	12,886	115,974
11 Free Will Baptists	458	546	25,276	126,380
12 Six Principle Baptists	9	17	1,672	8,360
13 Free Communion Baptists . . .	—	—	—	3,000
14 General Baptists in Kentucky . .	—	8	214	1,600
15 Seventh Day Baptists	39	32	4,258	21,290
16 Church of United Brethren . . .	33	24	—	5,745
17 New Jerusalem Church	31	25	—	5,000
18 Cumberland Presbyterians . . .	70	110	15,000	150,000
19 Associate and other Methodists .	400	—	50,000	200,000
20 Friends	—	450	—	220,000
21 Universalists	300	500	—	100,000
22 Shakers	45	15	—	3,000
23 Roman Catholics	—	—	—	550,000
24 Jews	—	—	—	15,000
25 Other Sects, and others	—	—	—	2,497,403
	11,449	12,587	1,550,897	13,358,171

Thus it appears, that there is nearly a Christian minister, and a place of religious worship, to every thousand persons in the United States, and

that more than *one ninth* of the total population of the Union, are communicants at the Lord's Table.

COMPILED FROM LOCAL RETURNS.

P Presbyterians.
I Independents.
B Baptists.
GB General Baptists.
SB Scotch Baptists.
CM Calvinistic Methodists.
IM Independent Methodists.
AM Armenian Methodists.
PM Primitive Methodists.

NCM New Connexion Methodists, or
Kilhamites.
PtM Protestant Methodists.
A Antinomians.
M Moravian
Q Quakers.
S Swedenborgians.
RC Roman Catholics.

PLACE.	EPISCOPALIAN ^s .		DISSENTERS.		METHODISTS.	
	Places of Worship.	Hearers. Communic. Scholars.	Places of Worship.	Hearers. Communic. Scholars. Pl. of Wor. Hearers. Communic. Scholars.	Pl. of Wor. Hearers. Communic. Scholars.	
Arundel, Sussex .....	.... 1 ..	690	I 1 ..	250 ..	72 .. 400
			RC 1 ..	100		
			Q 1 ..			
Amwell, Hertfordshire .....	.... 1 ..	200 20 38	..... ..	..	.... 1 .. 35 .. 10
Ardingly, Sussex .....	.... 1 ..	50	I 1 ..	160 ..	.. 120
Athon in Maccersfield .....	.... 1 ..	700	I 2 ..	170 ..	28 .. 307 1 .. 50 .. 3
			B 1 ..	35 ..	40	
			RC 1 ..	600 ..	.. 120
Astley, Lancashire .....	.... 1 ..	350	I 1 ..	80 ..	.. 100
Brighton, Sussex .....	.... 1 ..	300 50	I 2 ..	1000 ..	300 ..
On Voluntary Principles	.... 8 ..	3500 415	B 3 ..	695 ..	126
			CM 4 ..	1450 ..	155	
			H 2 ..	460 ..	65	
			PM 1 ..	60 ..	25	
			Q 1 ..	70		
			Irvingites 1 ..	45 ..	15	
			Ref.Fishermen 1 ..	65		
Brentford, Middlesex .....	.... 2 ..	1200	I 2 ..	165 ..	41 .. 108 1 .. 150 .. 35 .. 50
			B 2 ..	205 ..	78 .. 119	
			P 1 ..	50 ..	16 .. 36	
Barnard Castle, Durham .....	.... 1 ..	200 30 .. 150	I 1 ..	350 ..	100 .. 200 1 .. 700 .. 320 .. 350
			PM 1 ..	300 ..	64 .. 98	
Bradford, Yorkshire .....	.... 4 ..	2150	I 1 ..	1000 ..	370 .. 900 8 .. 3100 .. 2781 .. 3218
			B 4 ..	2080 ..	649 .. 1448	
			Q 1 ..	250 ..	.. 610
			PM 3 ..	1100 ..	300 .. 710	
			P 1 ..	25 ..	..
			RC 1 ..	355 ..	.. 150
Bridgewater, Somersetshire .....	.... 1 ..	800 ... 130 400	I 1 ..	550 ..	98 .. 300 1 .. 200 .. 116 .. 188
			B 1 ..	250 ..	120 .. 200	
			P 1 ..	150 ..	25 .. 100	
			Q 1 ..	40 ..	.. 200 B. and F Schools.

Bishop's Hall, Somerset	.... 1 .. 250	I	.... 1 .. 120 ..	34 ..	60
Beaconsfield, Bucks.	.... 1 .. 350 20 150	I	.... 2 .. 475 ..	69 ..	155
Bradfield, Essex	.... 1 .. 100 28 20	PM	.... 1 .. 200 ..	..	..
Brampton, Derbyshire	.... 2 .. 150	I	.... 1 .. 300 ..	57 ..	208
Bingley, Yorkshire	.... 1 .. 350 25 250	PM	.... 3 .. 300 ..	40 ..	245
Bisley, Gloucestershire	.... 2 .. 850 130 310	B	.... 1 .. 600 ..	120 ..	200
Belper, Derbyshire	.... 1 .. 230 34 300	PM GB P	.... 1 .. 400 ..	120 ..	160
Billericay, Essex	.... 2 .. 300	I	.... 1 .. 500 ..	45 ..	130
Bolover, Derby	.... 1 .. 250 30 160	I	.... 1 .. 80 ..	25 ..	30
Bulkington, Warwickshire	.... 1 .. 130 22 40	I	.... 1 .. 200 ..	50 ..	130
Bedworth, Warwickshire	.... 1 .. 700 100 344	I	.... 1 .. 550 ..	70 ..	90
Braintree, Essex	.... 1 .. 700	B	.... 1 .. 1100 ..	126 ..	120
Barnet, Herts	.... 1 .. 300 50 70	I	.... 2 .. 500 ..	80 ..	290
Boughton Malherb	.... 1 .. 200	B	.... 1 .. 200 ..	..	..
Burnham, Essex	.... 1 .. 200	A	.... 1 .. 25 ..	..	..
Bolton, Bedfordshire	.... 1 .. 150 14 50	I	.... 1 .. 350 ..	40 ..	194
Blunham, Bedfordshire	.... 1 .. 160	B	.... 1 .. 350 ..	29 ..	55

PLACE.

PISCOPALIANS.

Places of Worship. Hearers. Communic. Scholars.
Borough of Kingston-upon-Hull 4 .. 2400 248 1200
(Voluntary) 4 .. 4000 520

DISSENTERS.

Places of Worship. Hearers. Communic. Scholars.
I 6 .. 3100 .. 783 .. 666 7 .. 4760 .. 2450 .. 1339
B 3 .. 1000 .. 320 .. 199
PM 1 .. 1000 .. 300 .. 126
IM 1 .. 350 .. 100
NCM 1 .. 700 .. 300 .. 220
Q 1 .. 150
RC 1 .. 450 .. 350 .. 90
P 1 .. 300 .. 60 .. 120
S 1 .. 250 ..
Sailor's Chapel I .. 350

METHODISTS.

Places of Worship. Hearers. Communic. Scholars. Pl. of Wor. Hearers. Communic. Scholars.
I 1 .. 600 60 560
Burnley, Lancashire 1 .. 900 120 850
Bretherton, Lancashire 1 .. 14 40
Belper, Derbyshire 1 .. 230 34 300
Cayton, Yorkshire 1 .. 60 12
Cirencester, Gloucestershire 1 .. 700 100 400
Chichester, Sussex 10 .. 2180 300
P 1 .. 300 ..
A 2 .. 350
Q 1 .. 40

Birstal, Yorkshire 1 .. 400 .. 150 .. 520
Burnley, Lancashire 1 .. 1500 .. 900
Bretherton, Lancashire 1 .. 180 .. 24 .. 100 1 .. 60 .. 20
Belper, Derbyshire 1 .. 400 .. 120 .. 160 2 .. 600 .. 120 .. 670
Cayton, Yorkshire 1 .. 150 .. 13 .. 100 .. 14
Cirencester, Gloucestershire 1 .. 80 .. 150 1 .. 120 .. 40 .. 40
Chichester, Sussex 2 .. 575 .. 100 .. 340 1 .. 125
P 1 .. 300 .. 30
A 2 .. 350
Q 1 .. 40

Chesterfield, Derbyshire.....	.... 3 ..	600 .....	.... 200	I	2 ..	320 ..	96 ..	250	2 ..	800 ..	204 ..	380
				AM	1 ..	80 ..	40 ..	100				
				S	1 ..	25 ..	5					
				P	1 ..	200 ..	30 ..	120				
				Q	1 ..	20 ..						
				RC	1 ..	40						
Castle Heddingham, Essex .....	.... 1 ..	420	35	170	I	1 ..	850 ..	70 ..	150			
Colechester, (Saint Martin's) .....	.... 1 ..	100	20		I	1 ..	800 ..	200 ..	100			
				Q	1 ..	100						
Coggeshall, Essex .....	.... 1 ..	1200	90	220	I	1 ..	900 ..	120 ..	300	1 ..	100 ..	20
				B	1 ..	250 ..	42					
				Q	1 ..	60						
Chalfont, Bucks .....	.... 1 ..	350	200		I	1 ..	350 ..	60 ..	60			
Coventry, Warwickshire.....	.... 4 ..	270	500	B	1 ..	500 ..	186 ..	200				
				PM	1 ..	150 ..	40 ..	90				
				GB	1 ..	150 ..	45 ..	140				
				Q	1 ..	70 ..		30				
				P	1 ..	500 ..	24 ..	160				
				CM	1 ..	40 ..		120				
				I	3 ..	1800 ..	600					
Crigglestone, Yorkshire .....	.... 1 ..	230	275	B	1 ..	70 ..	18 ..	60 ..	1 ..	70 ..		80
Chowbent .....	.... 1 ..	60	80	B	1 ..	50 ..		160				
				P	1 ..	150 ..		150				
Clidham, Bucks.....	.... 2 ..	1000	150	200	D	13 ..	2600 ..	574 ..	600			
Cleckheaton, Yorkshire .....	.... 1 ..	70	30	I	1 ..	850 ..	50 ..	320	1 ..	400 ..	120 ..	179
Chorley, Lancashire .....	.... 2 ..	1100	800	I	1 ..	350 ..	53 ..	235	1 ..	600		
				B	1 ..	50						
				PM	1 ..	250						
				P	1 ..	100						
				RC	1 ..	3000						
Chipping, Lancashire.....	.... 1 ..	350		I	1 ..	55 ..						65

PLACE.

EPISCOPALIANS.

DISSENTERS.

METHODISTS.

Places of Worship.	Hearers.	Communion.	Scholars.	Pl. of Wor.	Hearers.	Communion.	Scholars.
Cliithroo, Lancashire	1 .. 450	100	300	BC	1 .. 330 ..	59 ..	130 .. 1 .. 1000
Colne, Lancashire	1 .. 600	100		J	1 .. 550 ..	95 ..	250 .. 1 .. 500
				NCM	1 .. 150		
				B	1 .. 300		
				Irvingites	1 .. 350		
Dedham, Essex	1 .. 500	100	60	J	1 .. 300 ..	38 ..	34 ..
Dent's Town, Yorkshire	1 .. 300	40	140	I	3 .. 340 ..	9 ..	70 ..
				Q	1 .. 100 ..		38 ..
Deal, Kent	2 .. 900	130	100	J	1 .. 400 ..	75 ..	200 .. 1 .. 560 .. 90 .. 180
				GB	1 .. 50		
				B	1 .. 200 ..	35 ..	160 ..
Dartford, Kent	1 .. 600			I	2 .. 400 ..	58 ..	195 .. 1 .. 250 .. 40 .. 130
				CM	1 .. 100 ..	25 ..	40 ..
Driffeld, Yorkshire	1 .. 300	30	200	I	1 .. 100 ..	30 ..	60 .. 1 .. 300 .. 130 .. 150
				B	1 .. 130 ..	36 ..	
				PM	1 .. 250 ..	90 ..	30 ..
Doncaster, Yorkshire	2 .. 800	160	650	I	2 .. 250 ..	82 ..	200 .. 1 .. 600 .. 250 .. 250
				NCM	1 .. 250 ..	70 ..	150 ..
				PM	1 .. 60 ..	30 ..	
				Q	1 .. 70		
				P	1 .. 35 ..	10 ..	
Deronport, and Stoke-Damerel	4 .. 2100		180	I	5 .. 3700 ..	845 ..	4 .. 2270 1100
				B	2 .. 1150 ..	530 ..	
				Moravians	1 .. 75 ..		17 ..
				P	1 .. 225 ..		70 ..
				PM	1 .. 90		
				Bryanites	1 .. 50		
				S	1 .. 40		
Drighlington, Yorkshire	1 .. 150	12	140	PM	1 .. 80 ..		1 .. 150 70

Ealing, Middlesex	1 ..	600	100 ..	1 ..	110 ..	20 ..	50 ..	1 ..	200 ..	140 ..	100
Easingwold, Yorkshire	1 ..	250	208 ..	1 ..	150 ..	20 ..	..	1 ..	200 ..	140 ..	100
Eastchurch, Kent	1 ..	150	20	1 ..	40 ..	12 ..	..	1 ..	80 ..	60 ..	..
Egerton, Kent	1 ..	180 .....	..	1 ..	180 ..	..	50 ..	..	..	..	..
Earl's Colne, Essex	4 ..	600	140 ..	1 ..	500 ..	100 ..	138 ..	..	..	..	..
Felsted, Essex	1 ..	300	40 ..	1 ..	460 ..	..	140 ..	..	..	..	..
Foleshill, Warwickshire	1 ..	250 .....	..	1 ..	450 ..	60 ..	200 ..	2 ..	500 ..	85 ..	250
Faversham, Kent	1 ..	600	70	1 ..	400 ..	84 ..	210 ..	1 ..	300 ..	100 ..	150
Finchingfield, Essex	1 ..	250	30	1 ..	120 ..	33 ..	80 ..	..	..	..	..
Giggleswick, Yorkshire	1 ..	600	160 ..	1 ..	500 ..	60 ..	180 ..	..	..	..	..
Great Wigborough, Essex	1 ..	200	12	1 ..	400 ..	45 ..	100 ..	..	..	..	..
Gravesend, Kent	1 ..	600 .....	..	1 ..	500 ..	..	300 ..	..	..	..	..
Great Harwood, Lancashire	1 ..	150	20	1 ..	80 ..	..	180 ..	1 ..	120 ..	..	..
Gildersome, Yorkshire	1 ..	80 .....	..	1 ..	400 ..	32 ..	116 ..	1 ..	200 ..	80 ..	..
Gunsley, Yorkshire	1 ..	140	25	1 ..	12 ..	..	..	..	..	..	..
Great Ouseburn, Yorkshire	1 ..	100	35	1 ..	200 ..	31 ..	..	1 ..	300 ..	120 ..	300
Hatch, Bauchap, Somersetshire	1 ..	200	50	1 ..	100 ..	30 ..	44 ..	1 ..	300 ..	79 ..	119
Headcorn, Kent	1 ..	350 .....	..	1 ..	300 ..	60 ..	60 ..	..	..	..	..
Hiley, Yorkshire	1 ..	70	240 ..	1 ..	40 ..	..	..	1 ..	130 ..	..	100
..	1 ..	70	240 ..	1 ..	100 ..	30 ..	..	1 ..	80 ..	30 ..	..

SUPP. NO. 120.

K

PLACE.

EPISCOPALIANS.

Places of Worship. Hearers. Communicants. Scholars.

Honley, Yorkshire 1 .. 350 11

Haworth, near Bradford, Yorkshire 1 .. 450 18 133

Hastings Sussex 1 .. 150 30 10

Hendley, Lancashire 1 .. 500 140 200

Halstead, Essex 1 .. 800 80 200

Hertford, Hertfordshire 2 .. 1330 60 780

Hightown, Yorkshire 1 .. 350 150

Heckmondwyke, Birstal, Yorkshire 1 .. 200 160

Haslingden, Lancashire 1 .. 1000 170

Horsforth, Yorkshire 1 .. 250 200

High Wycombe, Bucks 1 .. 800 80

Hunmanby, Yorkshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

DISSENTERS.

Places of Worship. Hearers. Communicants. Scholars. Pl. of Wor. Hearers. Communicants. Scholars.

I 1 .. 460 .. 68 .. 275

PM 1 .. 100 .. 105 .. 608 3 .. 950 .. 75 .. 649

B 3 .. 1050 .. 105 .. 608 3 .. 950 .. 75 .. 649

PM 1 .. 100 .. 105 .. 608 3 .. 950 .. 75 .. 649

I 1 .. 350 .. 50 .. 230

A 1 .. 20

I 2 .. 391 .. 60 .. 400 1 .. 600 .. 20 .. 100

P 1 .. 24 .. 12

RC 1 .. 500 .. 350 .. 90

I 2 .. 1250 .. 140 .. 528

B 1 .. 700 .. 130 .. 140

Q 1 .. 50

CM 1 .. 80 .. 21 .. 30 1 .. 30 .. 15

Q 1 .. 350 .. 65 .. 130

B 1 .. 150 .. 30 .. 60

I 2 .. 1600 .. 205 .. 550 1 .. 450 .. 190 .. 290

I 1 .. 320 .. 40 .. 300 2 .. 700 .. 550

PM 1 .. 200 .. 160

B 2 .. 180 .. 190

METHODISTS.

Places of Worship. Hearers. Communicants. Scholars. Pl. of Wor. Hearers. Communicants. Scholars.

I 1 .. 460 .. 68 .. 275

PM 1 .. 100 .. 105 .. 608 3 .. 950 .. 75 .. 649

B 3 .. 1050 .. 105 .. 608 3 .. 950 .. 75 .. 649

PM 1 .. 100 .. 105 .. 608 3 .. 950 .. 75 .. 649

I 1 .. 350 .. 50 .. 230

A 1 .. 20

I 2 .. 391 .. 60 .. 400 1 .. 600 .. 20 .. 100

P 1 .. 24 .. 12

RC 1 .. 500 .. 350 .. 90

I 2 .. 1250 .. 140 .. 528

B 1 .. 700 .. 130 .. 140

Q 1 .. 50

CM 1 .. 80 .. 21 .. 30 1 .. 30 .. 15

Q 1 .. 350 .. 65 .. 130

B 1 .. 150 .. 30 .. 60

I 2 .. 1600 .. 205 .. 550 1 .. 450 .. 190 .. 290

I 1 .. 320 .. 40 .. 300 2 .. 700 .. 550

PM 1 .. 200 .. 160

B 2 .. 180 .. 190

PLACE.

EPISCOPALIANS.

Places of Worship. Hearers. Communicants. Scholars.

Honley, Yorkshire 1 .. 350 11

Haworth, near Bradford, Yorkshire 1 .. 450 18 133

Hastings Sussex 1 .. 150 30 10

Hendley, Lancashire 1 .. 500 140 200

Halstead, Essex 1 .. 800 80 200

Hertford, Hertfordshire 2 .. 1330 60 780

Hightown, Yorkshire 1 .. 350 150

Heckmondwyke, Birstal, Yorkshire 1 .. 200 160

Haslingden, Lancashire 1 .. 1000 170

Horsforth, Yorkshire 1 .. 250 200

High Wycombe, Bucks 1 .. 800 80

Hunmanby, Yorkshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Ilkeston, Derbyshire 1 .. 300 45 159

Keighley, Yorkshire .....	.... 1 ..	750 ....150	530	PM	.... 1 ..	300 ..	100 ..	180	5 ..	1340 ..	160 ..	880
				PM	.... 1 ..	250 ..	80 ..	120				
				8	.... 1 ..	120						
				B	.... 2 ..	580 ..	106 ..	284				
				I	.... 1 ..	400 ..	50 ..	200				
Keysoe, Bedfordshire .....	.... 1 ..	50 12		I	.... 2 ..							
				B	.... 2 ..	540 ..	68 ..	50				
Kenilworth, Warwickshire .....	.... 1 ..	400		I	.... 1 ..	350 ..	20 ..	153				
				B	.... 1 ..	40 ..		30				
				P	.... 1 ..	20						
Kirkburton, Yorkshire .....	.... 1 ..	130	250	I	.... 2 ..	580 ..	104 ..	300	1 ..	200 ..	76 ..	290
				PM	.... 1 ..	100 ..	18					
Knowl Green, Lancashire .....	.... 1 ..	500 80		I	.... 1 ..	100 ..	27 ..	130				
Kirkhammerton, Yorkshire .....	.... 1 ..	80 30	55		....				.... 1 ..	30		
Kingswood, Wilts .....	.... 1 ..	400 30	130	I	.... 1 ..	550 ..	132 ..	230				
Long Buckby, Northamptonshire .....	.... 1 ..	100	50	I	.... 1 ..	700 ..		240				
				B	.... 1 ..	400 ..		120				
Lancaster, Lancashire .....	.... 3 ..	2700 ....400 ....1150		I	.... 1 ..	500 ..	85 ..	220	1 ..	450 ..	190 ..	220
				RC	.... 1 ..	460 ..	400 ..	200				
				Q	.... 1 ..	185 ..		20				
				IM	.... 1 ..	250 ..	90 ..	150				
				P	.... 1 ..	60 ..	14					
				PM	.... 1 ..	100 ..	50 ..	60				
				SB	.... 1 ..	50 ..	18					
								7				
Lenham, Kent .....	.... 1 ..	200 30	80	I	.... 1 ..	300 ..	40 ..	100				
Long Preston, Yorkshire .....	.... 1 ..	200		B	.... 2 ..	440 ..	34 ..	110	2 ..	300 ..		140
Little Staughton, Bedfordshire .....	.... 1 ..	200 35	30	B	.... 1 ..	500 ..	184 ..	90				
Lindfield, Sussex .....	.... 1 ..	170		I	.... 1 ..	170 ..	42 ..	350				
Little Waltham, Essex .....	.... 1 ..	250 25	40	I	.... 1 ..	450 ..	70 ..	92				
Leigh .....	.... 1 ..	300 40	320	I	.... 1 ..	120 ..	20 ..	100	1 ..	250 ..		200
				RC	.... 1 ..	200 ..		150				

PLACE.

EPISCOPALIANS.

Places of Worship. Hearers. Communic. Scholars.

Liverpool, Lancashire..... 129 45,000 5900

DISSENTERS.

Places of Worship.

I 10

B 7

KS 2

SS 2

WCM 3

NCM 2

PM 2

P 3

Q 1

Various

Do. 5

RC 5

I 1

I 1

Q 1

I 2

RC 1

PM 1

Q 1

I 1

B 2

NCM 1

I 1

B 1

S 1

I 1

I 1

PM 1

GB 1

P 1

Q 1

I 1

METHODISTS.

Places of Worship. Hearers. Communic. Scholars. Pl. of Wor. Hearers. Communic. Scholars.

I 10 6830 .. 1984 .. 2247 6 .. 9800 .. 4170 .. 3267

B 7 .. 3560 .. 909 .. 1354

KS 2 .. 1960 .. 520 .. 339

SS 2 .. 1350 .. 421 .. 44

WCM 3 .. 3050 .. 850 .. 1200

NCM 2 .. 1100 .. 470 .. 535

PM 2 .. 730 .. 260 .. 171

P 3 .. 1680 .. 748

Q 1 .. 750 .. 620 .. 795

Various

Do. 5 .. 1840 .. 72 .. 95

RC 5 .. 5000* .. 12000 .. 1090

I 1 .. 400 .. 51 .. 105

I 1 .. 400 .. 80 .. 100

Q 1 .. 30

I 2 .. 250 .. 38 .. 160 2 .. 1200 .. 300 .. 1100

RC 1

PM 1

Q 1

I 1 .. 600 .. 130 .. 157 1 .. 100 .. 40 .. 40

B 2 .. 600 .. 90 .. 190 1 .. 250 .. 50 .. 150

NCM 1 .. 300 .. 69 .. 180

I 1 .. 100 .. 26 .. 18 1 .. 100 .. 60 .. 80

B 1 .. 500 .. 80 .. 180

S 1 .. 20 .. 14 .. 70

I 1 .. 80

I 1 .. 650 .. 120 .. 200 1 .. 900 .. 200 .. 300

PM 1 .. 500 .. 27 .. 150

GB 1 .. 330 .. 70 .. 180

P 1 .. 150 .. 30 .. 30

Q 1 .. 30

I 1 .. 80 .. 13 1 .. 50 .. 30 .. 40

* Population.

Milton, Kent	1 ..	300	60	100	I ..	1 ..	300 ..	75 ..	130	1 ..	400
Mansfield, Notts	1 ..	450	150	I ..	1 ..	400 ..	100 ..	200	1 ..	400 ..	250
				PM	1 ..	100					
				P	1 ..	50					
				Q	1 ..	30					
Morton-in-the-Marsh, Gloucestershire ..	1 ..	250	250	I ..	1 ..	230 ..	20 ..	200			
Minchinhampton, Gloucestershire	1 ..	290	30	150	B ..	2 ..	590 ..	160 ..	184	2 ..	900 ..
Muston, Yorkshire	1 ..	40	6		I ..	1 ..	80 ..	10 ..	30		365
				PM	1 ..	1 ..	60 ..		22		
Mansfield Woodhouse, Nottinghamshire ..	1 ..	250	25	50	I ..	1 ..	140 ..		70	1 ..	250 ..
				PM	1 ..	1 ..	70 ..	17			100
Manningtree, Essex	1 ..	600	90	410	I ..	1 ..	200 ..	35 ..		1 ..	500 ..
Marple Bridge, Derbyshire	1 ..	450	130	I ..	1 ..	1 ..	300 ..	35 ..	180		67
				PM	1 ..	1 ..	70 ..		120		
Marden, Kent	1 ..	450	60	230	I ..	1 ..	450 ..	68 ..	239	1 ..	40
Meltham, Yorkshire	1 ..	250	30	160	B ..	1 ..	300 ..	48 ..	240	1 ..	300 ..
North Curry, Somersetshire	1 ..	300	40	70	B ..	1 ..	300 ..	42 ..	110	1 ..	250 ..
Nuneston, Warwickshire	2 ..	1000			I ..	2 ..	350 ..	100 ..	200		90
				GB	1 ..	1 ..					
				NCM	1 ..	1 ..					
New Shoreham, Sussex	1 ..	200	70	114	I ..	1 ..	100 ..	30 ..	93	1 ..	50 ..
Newnham, Kent	1 ..	100	20		I ..	1 ..	90 ..	14 ..	97		33
				Bryanites...	1 ..	35					
Northfleet, Kent	1 ..	800			I ..	1 ..	150 ..		150		
North Meols, Southport, Lancashire	1 ..	500	70	350	I ..	1 ..	290 ..	33 ..	110	1 ..	400 ..
Brindal					I ..	1 ..	70 ..		70		50
Little London					I ..	1 ..	30				
				Q	1 ..	1 ..	25				
				RC	1 ..	1 ..	30				
Newport, Isle of Wight	1 ..	1000			D & M	5 ..	3500 ..		1000		

Prescot, Lancashire	1 .. 2079	779	I	3 .. 250 ..	18 ..	70	3 .. 1080 ..	.. 470
			P	.... 1 .. 407				
Ramsgate, Kent	2 .. 2060 ....131	240	RC	.... 1 .. 950				
			I	.... 1 .. 500 ..	100 ..	250	1 .. 400 ..	120 .. 355
			B	.... 2 .. 320 ..	41 ..	124		
			CM	.... 1 .. 70				
			P	.... 1 .. 20				
Rugby, Warwickshire.....	1 .. 800 }	175	B	.... 1 .. 220 ..	80 ..	65	1 .. 350 ..	60 .. 155
	School Chapel 330 }							
Rusford Old Town	1 .. 126 30	120	IM	.... 1 .. 30 ..	12 ..	50	2 .. 400 ..	230 .. 235
			GB	.... 2 .. 350 ..	100 ..	430		
			NCM	.... 1 .. 70 ..	30 ..	100		
			SB	.... 1 .. 140 ..	103 ..	104		
Rodborough, Gloucestershire.....	1 .. 200 50	140	I	.... 3 .. 1000 ..	186 ..	240		
			I & B	.... 1 .. 60 ..	.. 50			
			B	.... 1 .. 40 ..				
Rawdon, Yorkshire.....	1 .. 30 20	106	Q	.... 1 .. 40 ..	.. 33	2 .. 440 ..	220 ..	90
			R	.... 1 .. 340 ..	64 ..	170		
			PM	.... 1 .. 120 ..	.. 60			
Royston, Herts	1 .. 160	69	D	.... 5 .. 800 ..	.. 400			
Roxton, Bedfordshire	1 .. 150 14	50	I	.... 1 .. 350 ..	40 ..	194		
Ripon, Yorkshire.....	2 .. 1600	70	I	.... 1 .. 200 ..	23 ..	170	1 .. 250 ..	.. 250
			NCM	.... 1 .. 240 ..	.. 175			
			PM	.... 1 .. 100				
Rastrick, West Riding, Yorkshire.....	2 .. 680 22	265	I	.... 1 .. 470 ..	61 ..	250	1 .. 350 ..	130 .. 220
			NCM	.... 1 .. 450 ..	270 ..	264		
			Q	.... 1 .. 70				
Rainford	1 .. 300		I	.... 1 .. 230 ..	.. 90			
Scarborough, Yorkshire	2 .. 1000 ....160	188	I	.... 1 .. 350 ..	105 ..	..	1 .. 950 ..	400 .. 320
			B	.... 1 .. 560 ..	145 ..	230		
			Q	.... 1 .. 70 ..				
			RC	.... 1 .. 170 ..	70 ..	25		
			PM	.... 1 .. 300 ..	140 ..	150		
Sealby, near Scarborough, Yorkshire...	2 .. 600 75	350		.... ..	..	..	2 .. 200 ..	35

PLACE.

EPISCOPALIANS.

Places of Worship. Hearers. Communic. Scholars.

Seagrave, near Scarborough, Yorkshire .. 2 .. 200

Sheerness, Kent 1 .. 800 35

Standon, Herts 1 .. 200 20

Sheepscomb 1 .. 50 12

Stroud, Gloucestershire 1 .. 1400 200 720

Sevenoaks, Kent 3 .. 550 50 200

Sedburgh, Yorkshire 3 .. 360 12 108

Staplehurst, Kent 1 .. 475 100 197

Stainland, Yorkshire 1 .. 300 35 180

Selby, Yorkshire 1 .. 300 30 172

Shipley, Yorkshire 1 .. 200 20 60

Sutton Vallance 1 .. 300 46

Sittingbourne, Kent 1 .. 300 80 130

Stebbing, Essex 1 .. 350 36 131

Staines, Middlesex 1 .. 500 70

Southminster, Essex 1 .. 300 70 70

DISSENTERS.

Places of Worship. Hearers. Communic. Scholars. Pl. of Wor. Hearers. Commune. Scholars.

PM 1 .. 150 .. 30 .. 1 .. 200 .. 60

I 1 .. 650 .. 300 .. 450 1 .. 725 .. 200 .. 300

PM 2 .. 229 .. 67 .. 136

B 1 .. 250 .. 143 ..

RC 1 .. 100 ..

RC 1 .. 100 .. 30 1 ..

I 3 .. 300 .. 11 .. 100

B 1 .. 60

I 3 .. 1240 .. 184 .. 509 2 .. 550 .. 113 .. 140

I & B 1 .. 100 .. 163 .. 320

B 2 .. 850 .. 30

PM 1 .. 60

CB 1 .. 300 .. 80 .. 150 1 .. 200 .. 60 .. 120

GB 1 .. 130 .. 36 .. 100

I 1 .. 180 .. 43 .. 112 6 .. 810 .. 60 .. 250

Q 2 .. 80 .. 35

I 1 .. 410 .. 35 .. 130

B 2 .. 400 .. 74 .. 200

I 1 .. 250 .. 35 .. 85 1 .. 500 .. 300 .. 461

I 1 .. 300 .. 156 .. 300 1 .. 300 .. 300 .. 200

PM 1 .. 60

I 1 .. 350 .. 58 .. 98

I 1 .. 460 .. 68 .. 150

I 1 .. 30

Q 1 .. 300 .. 100 .. 150

I 1 .. 200 .. 96 .. 40

B 1 .. 120 .. 12 .. 50 1 .. 30

I 1 .. 200 .. 12 .. 50 1 .. 30

Sheffield, Yorkshire.....	9 ..	5300 ..	.....	2944 ..	I ..	9 ..	2400 ..	703 ..	2030 ..	12 ..	6340 ..	..	439 ..
B ..	2 ..	350 ..	160 ..	350 ..	P ..	2 ..	100 ..	110 ..	1491 ..	1 ..	350 ..	90 ..	160 ..
NCM ..	3 ..	150 ..	100 ..	1491 ..	PM ..	3 ..	375 ..	220 ..	105 ..	1 ..	350 ..	90 ..	160 ..
RC ..	1 ..	280 ..	105 ..	105 ..	Q ..	1 ..	400 ..	80 ..	80 ..	1 ..	350 ..	90 ..	160 ..
Steeple, Essex.....	1 ..	200 ..	20 ..	20 ..	I ..	2 ..	770 ..	120 ..	340 ..	1 ..	350 ..	90 ..	160 ..
Saint Helen's	2 ..	1100 ..	490 ..	490 ..	RC ..	2 ..	1600 ..	1100 ..	80 ..	1 ..	350 ..	90 ..	160 ..
Tildesley.....	1 ..	150 ..	150 ..	150 ..	I ..	1 ..	250 ..	27 ..	106 ..	1 ..	45 ..	20 ..	20 ..
Towship of Goomargh, Lancashire.....	2 ..	210 ..	70 ..	70 ..	RC ..	1 ..	200 ..	30 ..	200 ..	1 ..	600 ..	230 ..	500 ..
Township of Pudsey, near Leeds	1 ..	560 ..	40 ..	261 ..	I ..	1 ..	450 ..	30 ..	290 ..	1 ..	600 ..	230 ..	500 ..
Taunton, Somersetshire.....	3 ..	1480 ..	140 ..	294 ..	NCM ..	1 ..	250 ..	120 ..	95 ..	1 ..	600 ..	230 ..	500 ..
Thornbury, Gloucestershire	3 ..	265 ..	30 ..	45 ..	B ..	1 ..	800 ..	230 ..	400 ..	1 ..	600 ..	230 ..	500 ..
Tollesbury, Essex.....	1 ..	150 ..	11 ..	130 ..	P ..	1 ..	300 ..	50 ..	250 ..	1 ..	600 ..	230 ..	500 ..
Terling, Essex.....	1 ..	350 ..	50 ..	50 ..	RC ..	1 ..	100 ..	40 ..	40 ..	1 ..	600 ..	230 ..	500 ..
Turnditch, Derbyshire.....	1 ..	50 ..	15 ..	15 ..	PM ..	1 ..	250 ..	40 ..	40 ..	1 ..	600 ..	230 ..	500 ..
Tillingham, Essex.....	1 ..	300 ..	43 ..	200 ..	I ..	1 ..	200 ..	16 ..	54 ..	1 ..	600 ..	230 ..	500 ..
Thornton, Yorkshire	1 ..	150 ..	15 ..	80 ..	I ..	1 ..	350 ..	40 ..	80 ..	1 ..	600 ..	230 ..	500 ..
Ulverstone, Lancashire	6 ..	1720 ..	280 ..	580 ..	PM ..	1 ..	180 ..	24 ..	120 ..	1 ..	600 ..	230 ..	500 ..
					I ..	1 ..	70 ..	30 ..	40 ..	1 ..	600 ..	230 ..	500 ..
					RC ..	1 ..	350 ..	56 ..	60 ..	1 ..	600 ..	230 ..	500 ..
					Q ..	1 ..	900 ..	130 ..	200 ..	2 ..	850 ..	180 ..	400 ..
						1 ..	200 ..	100 ..	100 ..	1 ..	80 ..	20 ..	40 ..
						1 ..	70 ..	30 ..	40 ..	1 ..	80 ..	20 ..	40 ..
						1 ..	20 ..	40 ..	40 ..	1 ..	80 ..	20 ..	40 ..

PLACE.

EPISCOPALIANS.

PLACE.	EPISCOPALIANS.				DISSENTERS.				METHODISTS.			
	Places of Worship.	Hearers.	Communie.	Scholars.	Places of Worship.	Hearers.	Communie.	Scholars.	Pl. of Wor.	Hearers.	Communie.	Scholars.
Wethersfield, Essex.....	1 ..	300	30	110	I	1 ..	800	60	200			
Wootton-under-edge, Gloucestershire ..	1 ..	800	80	200	CM	1 ..	1100	235	500	1 ..	120	28
					B	1 ..	600	135	160			
					I	1 ..	400	90	180			
Whitby, Yorkshire	2 ..	2385	130	185	Q	1 ..	33	76	110	2 ..	1900	560
					P	1 ..	290	150	205			
					I	1 ..	665	200	50			
					RC	1 ..	300	97				
					PM	1 ..	300	64	30			
					Pt M	1 ..	180	20	60	1 ..	1470	400
Wakefield, Yorkshire	1 ..	1950	260	770	PM	1 ..	100	160	560			
					I	1 ..	1050	40	90			
					P	1 ..	175	50	60			
					NCM	1 ..	140					
					RC	1 ..	150					
Ware, Hertfordshire	1 ..	700	65	333	I	2 ..	500	120	260			
Witham, Essex.....	1 ..	650		70	I	1 ..	800	200	260			
					B	1 ..	100	16				
					Q	1 ..	30					
Whitstable, Kent.....	2 ..	350	20		I	1 ..	250	20	250	1 ..	160	33
Wivenhoe, near Colchester, Essex.....	1 ..	500		120	I	1 ..	550	61	300			60
Whitchurch, Herefordshire	1 ..	160	20	65	I	1 ..	180	24	38	1 ..	60	20
					PM	1 ..	30	8				
Wix, Essex	1 ..	200	25	40	I	1 ..	150	25	90			
Whitechapel, Yorkshire	1 ..	300	40	150								
Wigan, Lancashire	2 ..	1750	180	1490	I	2 ..	550	109	1160	1 ..	250	170
					B	2 ..	320	89	460			
					IM	1 ..	100	75	180			
					P	1 ..	100					
					Sandus.	1 ..	26					
					S	1 ..	60					
					RC	2 ..	2200					1676

Whirley, near York	1 ..	80	20	30 ..	....	..	..	....	1 ..	150 ..	30 ..	60	
Wilsden, Bradford, Yorkshire	1 ..	170	12	144	I	.... 1 ..	500 ..	71 ..	320	1 ..	150 ..	62 ..	120
Worthing, Sussex	2 ..	1800 .....	.....	436	I	.... 2 ..	300 ..	..	100	1 ..	160 ..	..	70
York	24 ..	2800	575	1700	Q	.... 1 ..	300 ..	345 ..	....	3 ..	1950 ..	1200 ..	1250
					Pt. M	.... 2 ..	1060 ..	310 ..	300				
					PM	.... 1 ..	430 ..	150 ..	100				
					P	.... 1 ..	450 ..	100 ..	80				
					P	.... 1 ..	90 ..	..	80				
					RC	.... 1 ..	500 ..	300 ..	80				

Jersey, Island of, (Voluntary)	12 } 4250	600	WM	.... 17	Bryantides	1	8800 ..	..	1020
	4 }		P.M	.... 1	I	.... 8			
			I	.... 1	B	.... 3			
			RC	.... 2	RC	.... 2			

Dissenters	Methodists	Total Nonconformists	Episcopalians	Excess of Nonconformists	Places of Worship.	Hearers.	Communicants.	Scholars.
..	634	231,701	47,276	75,706
..	214	74,807	22,377	38,706
..	848	306,508	69,693	114,473
..	330	106,009	9625	47,247
..	518	140,499	60,028	67,226

GENERAL INDEX

TO THE

SEVENTEENTH VOLUME.

(NEW SERIES, VOL. XI.)

A.
ACADEMIES, Colleges, &c.
 Blackburn, 358, 621, 773.
 Coward College, 1, 129.
 Glasgow, 55, 429.
 Highbury College, 494.
 Lewisham Congregational School, 120.
 Northern, do. do. 559.
 Western Academy, 494.
ACKNOWLEDGMENTS and Minor Correspondence, 64, 128, 188, 232, 316, 380, 436, 500, 564, 628, 691, 780.
 Adam's Obedience, Test of, 89.
 Address of Dissenting Ministers to the King, 373.
 — on Practical Preaching, 437.
 — Primary, of Congregational Union, 394.
 — in behalf of Collegiate Institutions, 621.
 Afflictions and their Operation, 321.
 Agreement of 1691, Concurrence of London and Country Ministers in, 592.
 Althorp, Lord, his Proposal for abolishing Church Rates, 315.
AMERICA, Congregational Churches in, 313, 433, 435, 496, 560.
 — Deputation to, 178, 235, 308, 493, 554.
 — Return of, 685.
 — Home Missionary Operations in, 627.
 — Religious Statistics of, 314, 435, 784.
 — Communications from Ecclesiastical Bodies in, 769.
 Anti-Supernaturalists of Halle, Dr. J. P. Smith on the, 535.
 Appeal in Behalf of Female Education in China, &c., 688.
 — a Missionary's, to Christian Youth, 465.
 — from Welsh Congregational Churches, 771.

Association of Congregational Ministers 180.
 —, County, Notice to, 182.
 — Assurance, Proposed Society for Mutual, 763.
 Asylum for Orphan Daughters of Ministers, 564.
B.
 Barmouth, Merionethshire, Congregational Church at, 687.
 Bible Society's Grant to the Negroes, 563.
 Bibliographical Notes on the Book of Jasher, 82.
BIOGRAPHY. Memoirs, &c. of (See also Deaths.)
 Burkit, Rev. Thomas, 253.
 Griffin, Rev. J., 316, 501.
 McGavin, William, Esq., 629, 693.
 Schleiermacher, Dr., 369.
 Blackburn Academy, 558.
 —, Address in behalf of, 621.
 British Colonies, Religious Claims of, 406.
 Brunswick Chapel, Bristol, 494.
 Burnett, Rev. J., Visit of, to the Associate Synod, 363.

C.
 Call to the Ministry, what is a, 139.
 Cambridge Petitions, 251.
 —, Letters from a Churchman at, 471, 530.
 Catalogue of O. Heywood's Library, 337.
 Celebration of the 1st of August, 563.
CHAPELS opened at
 Brecon, 773.
 Coggeshall, Essex, 624.
 Edgware, 772.
 Harmer Hill, Salop, 559.
 Henstridge, Somerset, 687.
 Hinton, Hants, 431.
 Holloway, 559.

INDEX.

Leek, Stafford, 368.
 Norley Street, Plymouth, 57.
 Putney, 247.
 Southampton, 773.
 Weigh House, Fish Street Hill, 431.
 Wigton, Cumberland, 687.
 Christianity, J. A. Turretin on the Corruptions of, 654.
 Christian? Is a Unitarian a, 569.
 Churchmen, comparative Numbers of, in Wales, 436.
 ——— Voluntary, Scottish Movement, 201.
 Church, Formation of a, at Cadnam, 772.
 ——— Rates, Plan for the Abolition of, 315.
 Cirencester, Wharf Road Chapel, 243.
 City Road Orphan School, Abolition of the Lecture, 185.
 Clerical Illiberality, 187.
 Colossians ii. 11, 12, Remarks on, 274.
 Colton, Rev. C., and Frazer's Magazine, 215.
 Committee of Deputies, Report of, 123.
 ———, List of, 124.
 ———, Meeting of, 249.
 ———, Resolutions of, 372, 499.
 Communicants, occasional Testimonials for, 411.
 Conformity, Thoughts on late Instances of, 149.
 CONGREGATIONAL Dissenters, Transactions of, 53, 116, 177, 235, 308, 359, 429, 493, 554, 620, 685, 763.
 ——— Union for England and Wales, 308, 359, 361, 394.
 ——— Deputation to America. See *America*.
 ——— Ditto, to Scotland, 180, 363.
 ——— for Ireland, 119.
 ——— Scotland, 364.
 ——— Board, 119, 309.
 ——— Memorial of, 177.
 ——— Lecture, 242.
 ——— Library, 241, 310, 368.
 ——— Magazine, Reproof of, 691.
 Connecticut, United States, Congregational Churches in, 435, 496.
 Correction of an Error in Palmer, Brooks, &c., 210.
 Criticisms on John xv. 17; 28, 160.

D.

Days, The End of the, 520.
 Dead, Jewish Service for the, 588, 660.
 DEATHS, recent, Short Notices of.
 Aikman, Rev. J., 147.
 Ansell, Rob., Esq., 187.
 Baker, Rev. J. S., 316.
 Carey, Dr., 780.
 Griffin, Rev. J., 316.
 Jones, Rev. Thomas, 628.

Maitland, Eben., Esq., 628.
 Rayson, Rev. B., 500.
 Roberts, Rev. J., 564.
 Small, Rev. J., 128, 187.
 Tennant, Rev. J., 564.
 Vint, Rev. William, 251.
 Decision of the Vice-Chancellor on Lady Hewley's Trusts, 60.
 Denominational Reciprocity, 282.
 Deputation to the United States, 178, 235, 308, 493, 554, 685.
 ——— from the Scottish Missionary Society, 776.
 Dissenters in London, Conduct of the, 251.
 ——— Deputies (See *Committee*.)
 ——— Objects of importance to, 59.
 ——— Opinion of the, on Lord Russell's Marriage Bill, 247.
 ——— Oppression of, at Morley, 374.
 ——— Policy of, at the present Crisis, 62.
 ——— Movements of the, 778.
 Dissenting Ministry, Trials for the, 93.
 Durham, Valedictory Service at, 241.
 ——— Letter to the Church at, 620.

E

Ecclesiastical Excursions, No. II., 16.
 ——— Revenue, Report of Commissioners on, 562.
 ——— Approximation, removal of Impediments to, 580.
 End of the Days, 520.
 Emancipation of the Negroes, Celebration of, 563.
 Error corrected in Palmer, Brooks, &c., 210.
 Essex, Progress of Nonconformity in, 127.
 ESSAYS on Moral Excellence, 75.
 ——— Nonconformity, No. I. 93.
 ——— II. 135.
 ——— III. 196.
 ——— IV. 263.
 ——— V. 333.
 ——— VI. 403.
 ——— VII. 460.
 ——— VIII. 574.
 ——— IX. 708.
 Evangelists, Harmony of the, 266.
 Extracts from the Journal of a Suffolk Minister, 593, 666, 714.
 Exegetical Remarks on Colossians ii. 11, 12; 274.

F.

Faith, Thoughts on weak and strong, 578.
 Fascinations of the World, 652.
 Female Education in the East, Appeal on behalf of, 688.
 Fraser's Magazine and the Rev. C. Colton, 215.

INDEX.

Funeral Sermon for Mr. S. Hill, by Rev. T. Rogers, 65.

— Mrs. E. Newman, by Rev. T. Milner, 639.

G.

Geological Opinions of Professor Sedgwick, Remarks on, 469.

Glasgow Theological Academy, 55, 419.

— Voluntary Church Society, 53.

Gospels, Character, Origin and Design of the, 726.

Griffin, Rev. J., Biographical Notices of, 316, 501.

H.

Harmony of the Evangelists, 266.

Hewley, Lady, her Charities, 60, 127.

Heywood, O., Catalogue of his Library, 387.

Highbury College, 494.

HISTORICAL Notices.

Coward College, 1, 129.

Church at Llanbrynmair, 565.

— St. Petersburg, 180.

— Stamford, Lincolnshire, 189.

— Facts connected with Primitive Preaching, 381.

— Public

Prayer, 511.

— Remarks on Voluntary

Church Societies, 317.

Hymn Book, Proposals for a New, 94, 281.

I. J.

Illiberality, Clerical, 187.

Impediments to Ecclesiastical Approximation, 580.

Infant Schools, 187.

Ireland, Congregational Union of, 119.

— Claims of, 776. 1

Jasher, Notes on the Book of, 82.

Jewish History, Illustrations of, No. II. 8.

— No. III. 152.

— Service for the Dead, 588, 660.

L.

Lecture, Congregational, 242.

— Monthly List of, 57.

— Poultry Chapel, 119.

— Silver Street, 180.

Lewisham Congregational School, 120.

LETTERS from

A Churchman at Cambridge, 471, 530.

Congregational Union, to the Glasgow

Church Society, 116.

Deputation to America, 554.

Doddridge, Dr. to the Rev. J. Wesley, 596.

Glasgow Church Society to the Congregational Union, 53.

Matheson, Rev. J. 561, 620.

Reed, Dr. A. 555.

Rome, Extract from, 120.

Watts, Dr. to the Rev. R. Rawlin, 31.

Liberality of the Clergy, 777.

Literary Honours, Recent, 686.

— Intelligence, 52, 115, 176, 234, 307, 428, 492, 553, 619, 762.

Library, Congregational, 241, 310, 368.

— Catalogue of Oliver Heywood's, 337.

Life Insurance, Tables of the, 764.

Liturgy, Proceedings of the Congregational Board on the use of the, 309.

Llanbrynmair, History of the Church at, 565.

London, Conduct of Dissenters in, 251.

M.

Marriage Act, Lord J. Russell's New, 186, 247.

— Forms of in America, 213.

Massachusetts, U. S. State of Religion in, 313, 433.

Memorial of the Congregational Board to Earl Grey, 177.

Merchants, Missionary Efforts of Christian, 561.

Merionethshire Congregational Church at Barmouth, 687.

M'Gavin, W. Esq., Biography of, 629, 693.

Milner, Rev. T., Sermon by the, 639.

Ministry, Trials for the, 95.

— What is a Call to the, 139.

Missionary's Appeal to Youth, 465.

Monmouth County Association, 686.

Moral Excellence, an Essay on, 75.

Movements of the Dissenters, 778.

N.

Negro Emancipation, Celebration of, 563.

Negroes, Bible Society's Grant to the, 563.

Newman, Mrs., Funeral Sermon for, 639.

New York, Pro-slavery Riots at, 562.

Nonconformity, Essays on, (See *Essays*.)

— Progress of, in Essex, 127.

Non-residence and Pluralities, 379.

Nottingham, Religious Statistics of, 61.

Re-
marks on, 124.

O.

Oppression of Dissenters at Morley, 374.

ORDINATIONS, REMOVALS, and SETTLEMENTS of the Rev.

Adams, H. L., 626.

Ainslie, Robert, 496.

Bridge, J. W., 774.

Bunter, John, 432.

Dyall, S., 774.

Edge, G., 626.

Ferguson, R., 183.

Fitt, J., 432.

Flower, John, 183, 625.

Gallaway, J. C., 775.

Gibbs, Richard, 128.

INDEX.

Gregory, James, 432.
 Hamer, James, 183.
 Hill, James, 776.
 Jack, J. 183, 625.
 Lloyd, D. L., 688.
 Locke, John, 368.
 M'Dowall, William, 312.
 Morell, Thomas, 560.
 Pickles, A., 625.
 Pool, R., 313.
 Pullar, Thomas, 182.
 Pyer, John, 773.
 Raban, S., 313.
 Rees, John, 58.
 Richardson, J. W., 626.
 Schofield, S. B., 626.
 ———, Thos., 626.
 Seaborn, H. S., 312.
 Tarbotton, Wm., 58.
 Thomson, Robert, 774.
 Wall, J., 625.
 Willmore, J. T., 560.
 Woodward, J., 183.
 Woodman, W. B., 772.
 Woodward, W. H. 775.
 Orphan Daughters of Ministers, Asylum for, 564.
 ——— School, Abolition of the Lecture at the, 125.

P.

Patriot Newspaper, 127.
 Petitions to Parliament, 118.
 ——— from Cambridge, 251.
 Petersburg, St., History of the Congregational Church at, 180.
 Pluralities and Non-residence, 379.
 Plymouth, Norley Street Chapel, 57.
 POETRY—Verses by Richard Baxter, 32.
 Lines written in an Album by Mrs. H. More, 216.
 A Dialogue between the resolved Soul and created Pleasure, 283.
 From the "Minstrelsy of the Woods," 316.
 Porter, Dr. on Prayer, 511. 582, 702.
 Poultry Chapel, Monthly Meeting at the, 119.
 Prayer, Appointment of a Day of Special, 180.
 ———, Historical Facts connected with Public, 511.
 ———, Proper Performance of Public, 582, 702.
 Preaching, useful Style of, 278.
 ———, Historical Notices of Primitive, 381.
 ———, Address on Practical, 437.
 Presbyterian Church, Novel Scheme for a, 25.
 ———s, Grant of Money to the Irish, 183.
 Primitive Churches, 258.
 Public Affairs, 62.

R.

Reason and Revelation, Remarks on the Province of, 341.
 Reciprocity, Denominational, 282.
 Registration, 187.
 Regium Donum, 183, 251.
 ———, Dissenters' Opinion on the, 126.
 Religious Liberty, Society for the Protection of, 377.
 ——— Claims of the British Colonies, 406.
 Report of Dissenters' Deputies, 123.
 ——— Ecclesiastical Commissioners, 562.
 Reproof from the New York Evangelist to the Congregational Magazine, 691.
 Resolutions of United Committee, 372, 499.
 ——— the North Riding Association, 430.
 REVIEWS and Literary Notices.—*The former in Italics.*
 Almanacks, 760.
 Amethyst, The, 50.
 Animal Instinct, Wells's Lecture on, 174.
 Atonement, Jenkins's Extent of the, 415.
 Ayre's Liturgica, 420.
 Baynes's Church at Philippi, 426.
 Bible, Landscape Illustrations of, 433.
 Biblical Cabinet, Vols. I. to V., 33.
 Bickersteth's Preparedness for the Day of Christ, 234.
 Binney's Objects of the Dissenters, 428.
 Blackburn's, J., Stability of the Church, 50.
 Blackburn Academy, Address to the Students of, 52.
 Blomfield's Uses of a Standing Ministry, 229, 603.
 Bogue and Bennett's History of Dissenters, 597.
 Bow in the Cloud, The, 489.
 Brown's Self-Interpreting Bible, 617.
 Carlyle's Letters on the Divine Origin of Scripture, 97.
 Carmichael, J. S. King's Memoir of, 749
 Christian Ethics, Wardlaw's, 285.
 ——— Keepsake, 760.
 Church Property, on, 552.
 ——— of Christ in her Offices, Gifts, &c., 428.
 Church Rates lawful, 422.
 Clarke, Dr. Adam, Life of, 735.
 Colton's Church and State in America, 115, 229, 603.
 Conversational Exercises on the Gospels, 307.
 Country Clergyman's Note Book, 618.
 Cox's Lectures on Daniel, 107.
 Croly's Divine Providence, 473.
 Davidson's Pocket Commentary, 170.
 Davis's Character of the Present Life, 684.

INDEX.

- Dialogues, Moral and Scientific, 425.
Dick's Lectures on Theology, 161, 224.
Dickson's Explication of the Psalms, 306.
 Dissenters, Case of the, 113.
 ———— Appeal of the, 113.
 ———— Designs of the, 335.
 ———— Ultimate Object of, 428.
 Dissenting Minister, Auto-Biography of a, 760.
 Dobson's Old Paths, 617.
Domestic Portraiture, Richmond's, 413.
 Donovan's Observations on Fleming, 619.
Ecclesiastical Establishments not inconsistent with Christianity, 165.
Edwards' Memoir of Elias Cornelius, 553.
Ellerby's Memorial of Felix Neff, 47.
 Ely's Christian Minister, 424.
 Epistle addressed to the Rev. W. Hook, 52.
 Euston Hall, 428.
 Excitement for 1835, 761.
Fanaticism, 539.
Fisher's Drawing Room Scrap Book, 684.
 Gage D'Amitié, 233.
 Giles's Clerical Duties of the Church of England, 307.
 Glipps's Sermons and Sketches, 553.
Girdlestone's Church Rates lawful, 422.
 Gordon's Tour through Persia, 234.
Halley's, The Improved Version designated a Creed, 347.
 Hargreaves's Justification by Faith, 619.
 Harris's Natural History of the Bible, 52.
 Harris's Negroes' Jubilee, 617.
 Hatch, Richard, Memoir of, 762.
 Heap's Sermon for the Rev. J. Rees, 114.
 ———— Doctrine according to Godliness, 427.
Hebrews, Stuart's Commentary on the, 33.
 Henderson's Pastoral Vigilance, 492.
 Herschell's present State of the Jews, 618.
Hewley, Lady, Works on her Charities, 347, 484, 744.
Hincks's Appeal against Knight, 484, 744.
 Horne Otiose, 491.
Horne's, Rev. T. H., Critical Introduction, 537.
Hull's Ecclesiastical Establishments, 165.
Hunter's Historical Defence of Lady Hewley's Trustees, 484, 744.
 Illustrations of the Bible (Landscape), 253.
 ———— Lloyd's Fifty, of the Gospel Narrative, 234.
 Inclination and Duty, 492.
 Infidel's Own Book, 531.
Jackson's Memoirs of Richard Watson, 667.
Jefferson's Companion to the Closet, 427.
Jenkyn's Extent of the Atonement, 415.
Judgment of the Vice Chancellor, Attorney General v. Shore, 347.
Lavington's Sermons to Young People, 684.
 Lynam's Works of P. Skelton, 51.
Magazine Juvenile, 761.
Mechanics' Institutions, Letters on, 110.
 Meditations for every Day in the Year, 115.
Melchizedek, 298.
 Memoir of the Rev. E. Payson, 548.
 ———— *Felix Neff*, 47.
 ———— Elias Cornelius, 553.
 ———— John Adam, 616.
 ———— Rd. Watson, 667.
 ———— Rowland Tayler, L.L.D. 51.
 ———— J. B. Taylor, 172.
 Mettam's Geographical Copies, 307.
Milton, Prose Works of, 217.
 Mimpriss's Historical Chart, 49.
 Morison's Counsels to the Aged, 428.
 ———— Day Star of the World's Freedom, 552.
 Newton, J., Sermons, on Matt. xxv. 30, 425.
 Northern Tourist, 233.
 Nun. The, 425.
 Old Testament arranged, 52.
 ———— Gospel of the, 428.
 Payson, Dr., Selections from, 428.
 ———— Remains of, 552.
Pellico's Ten Years' Imprisonment, 115.
 Persia, Gordon's Tour through, 234.
 Philip's Manly Piety, 426, 761.
 Picture Bible, 50.
 Pneumatology, Theory of, 426.
 Prayer, Whyte's Duty of, 50.
 Predestination, Doctrine of, 761.
 Raffles, Dr., Address to Students, 52.
Revelation, Croly's Three Cycles of, 473.
 Reyaux's Christian Theology, 553.
Richmond, Rev. Legh, Memoirs of three Children of, 413.
 Robinson's Unity of the Church, 175.
Romans, Stuart's New Translation of, 53.
 Sacred Poetry, 173.
 Sigourney's Letters to young Ladies, 553.
 Skelton, P., Works of, 51.
 Soldiers' and Sailors' Christian Friend, 762.
Stuart's Commentaries, 33.
Theology, Dick's Lectures on, 161, 224.
Timson's Negroe's Jubilee, 552.

INDEX.

Toller's Short Discourses, 757.
*Tottie's Plain Statement of Lady Hew-
 ley's Charities*, 484, 744.
Tucker's Sermons, 552.
Unweiling, Book of the, 107.
Unitarian Controversy, Discussion on,
 611.
 Unity of the Church, Robinson's, 175.
*Vaughan's Introductory Lectures on His-
 tory*, 754.
Wardlaw's Moral Philosophy, 285.
 Warren's Sermons, 52.
Watson, Richard Jackson's Memoirs of,
 667.
 Wells's Lectures on Animal Instinct,
 174.
 Willcock's Moral and Select Poetry,
 553.
 Williams's Praise and Blame, 684.
*Worsley's Observations, Attorney-Gen-
 eral v. Shore*, 494, 744.
Yates's Letter to the Vice-Chancellor,
 347.
 Young's Literary Recreations, 428.
 Riots at New York, 562.
 Roberts, Rev. J., Death of, 564.
 Rome, Extract of a Letter from, 120.
 Rules of the Society for Apprenticing
 Ministers' Sons, 61.

S.

Scotland, Deputation to, 180.
 Scottish Movement, Voluntary Church-
 men, 201.
 SERMONS.—By the Rev. T. Milner, 639.
 ————— T. Rogers, 65.
 ————— Dr. Watts, 453.
 ————— On 2 Cor. iv. 17, 18; 321.
 Silcoats House Congregational School,
 559.
 Silver Street Chapel, Monthly Meeting
 at, 180.
 Smith, Dr. J. P., on the Geological
 Opinions of Professor Sedgwick, 469.
 ————— Anti-Su-
 pernaturalists at Halle, 535.
 SOCIETIES.—British and Foreign Sailors,
 125.
 British Voluntary Church, 376.
 Bible. Grant to the Negroes from
 the, 563.
 London Missionary, 186.
 For Protection of Religious Liberty,
 377.
 Welsh Ecclesiastical Knowledge, 436.
 Southampton, Public Meeting at, 186.
 Stamford, History of Independent Con-
 gregation at, 189.

STATISTICS, Ecclesiastical.
 Nottingham and Glasgow, 61.
 Remarks on, 124.
 American, 314, 435, 784.
 Great Britain, 791.
 Suffolk Minister, Extracts from the Jour-
 nal of a, 593, 666, 714.

T

Tables for Life Insurance, 764.
 Tacitus, Illustrations of Jewish History
 from, 8, 152.
 Tennant, Rev. J. Death of, 564.
 Test of Adam's Obedience, 89.
 Testimonials for Occasional Communi-
 cants, 411.
 Thoughts on certain late instances of
 Conformity, 149.
 ————— weak and strong Faith,
 578.
 Torquay, Independent Chapel at, 244.
 312.
 Turretin, J. A. on the Corruptions of
 Christianity, 654.

U. V.

Unitarian, Is he a Christian? 569.
 United States. (See *America*.)
 Valedictory Service at Sion Chapel, 235.
 ————— Durham, 240.
 Vermont, U. S. State of Congregational
 Churches in, 560.
 Voluntary Church Societies, Historical
 Remarks on, 317.
 —————, Formation
 of British, 376.

W.

Wales, Comparative number of Church-
 men in, 436.
 Walworth Female Charity School, 62.
 Watts', Dr. Original Letter of, 31.
 ————— Sermon of, 453.
 Welch Congregational Churches, 55, 310.
 ————— Appeal from the, 771.
 ————— Ecclesiastical Knowledge Society,
 436.
 Western Academy, 494.
 Wesleyan Missionary Society, Income of,
 187.
 Wharf Road Chapel, Cirencester, 245.
 World and its Fascinations, 652.
 Worship, Places of, in England and
 Wales, 778.
 Wycliffe Chapel, Pastoral Letter to the
 Congregation at, 555.

INDEX.

TEXTS ILLUSTRATED OR QUOTED.		
Gen. xlii. 10—12.....	156	Colos. ii. 11, 12..... 274
— xv. 18.....	153	1 Tim. iii. 1—7..... 142
— xxxvii. 25.....	158	— iii. 13..... Note 384
— xlviii. 21.....	433	2 Tim. iv. 5..... 256
— xlix. 18.....	639	Titus i. 5—9..... 142
Exod. xix. 9.....	10	1 Peter iv. 24..... 30
— xxiii. 10, 11.....	15	Rev. vi. 4..... 28
— xxxi. 15.....	14	— xii. 7, 8..... 527
Josh. xi. 5—7.....	155	
2 Sam. vi. 16—23.....	322	NAMES AND SIGNATURES.
1 Chron. xxviii. 9.....	439	A. C. Y..... 160
Job v. 6, 7.....	324	Amicus B..... 580, 654
— xiv. 1.....	ib.	Americanus..... 213
Psaln ix. 8.....	Note 521	C. Colton..... 216
— xxxviii. 1—7.....	323	Congregationalist..... 283
— cxix. 105.....	66	Churchman..... 471, 531
Prov. i. 36.....	323	D..... 333
Eccles. vii. 11.....	275	Eaglet..... 28
— 13, 14.....	324	Edinensis..... 390
Isaiah ix. 6.....	569	G. T..... 152
Jer. xvi. 11.....	158	H..... 216
Lam. iii. 33.....	325	H. F. B..... 93
Ezek. xxviii. 14, 16.....	Note 407	Hill, James..... 469
Zech. i. 5.....	458	J. B..... 278, 596
Mal. iii. 16, 17.....	263	J. B. S..... 282, 714
Matt. iii. 15.....	275	J. C. C..... 346
— v. 40.....	28	J. L..... 28
— viii. 17.....	30	Leodiensis..... 213
— xi. 12.....	ib.	One of the Petitioners..... 582
— xviii. 15—17.....	259	P. T..... 89
— xxi. 35—39.....	29	Φιλαλήτης..... 16, 160
— xxv. 13.....	70	Rees, John..... 31
— 14, 15.....	68	Smith, J. P..... 471, 536
Mark xiv. 1.....	274	S. R..... 569
— 66, 69.....	268	Wigston Magna..... 16, 529
Luke v. 1.....	156	W. L. A..... 278, 592, 660
— xii. 35, 36.....	65	W. S..... 273, 734
— 46.....	69	Z. Z..... 96, 412, 593
— xvi. 16.....	30	
— xxi. 34.....	71	MEMORIALS ADDRESSED TO GOVERN-
John i. 1.....	569	MENT FROM
— 12.....	30	Bath..... xxx
— xiv. 17.....	28, 130	Bedford..... xxix
— xviii. 17.....	268	Blackburn..... xxvii
— xix. 1.....	29	Bradford..... ix
— xx. 20.....	275	Brighton..... vii
Acts ii. 37.....	ib.	Cheltenham..... xxxiii
— ix. 31.....	Note 20	Coventry..... xxxviii
— x. 17.....	199	Durham..... xxi
— xxiii. 1—3.....	271	Easer..... xxiv
Rom. v. 9.....	274 Note, 275	Glasgow..... xlii
— viii. 13.....	275	Huddersfield..... xv
— 17.....	ib.	Hull..... xlii
— 22, 23.....	322	Kidderminster..... xxxvi
1 Cor. iii. 11.....	25	Leeds..... iv
2 — iv. 17, 18.....	321	Leicester..... xix
— x. 5.....	275	Liverpool..... xxii
— xi. 20.....	30	London..... xvii
— 25—28.....	321	Manchester..... i
Eph. iii. 12.....	277	Newport, Isle of Wight..... xxxvii
— iv. 7.....	275	Nottingham..... x
— v. 25.....	138	Petersfield..... xl
Phil. i. 27.....	277	Staines, Middlesex..... xxi
		Stroud..... xxv
		Wellingborough..... xxxii

